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THE GOLDEN TREATISE OF THE AVNCIENT AND LEARNED Father VINCENTIVS *Lirinensis.*

For the antiquitie, and vniuersalitie, of the Catholicke Religion: against the prophane nouelties of all Heresies:

Newly translated into English by

A. P.

Verie profitable for all such as desire in these dangerous times, to imbrace the true Gospell of Iesus Christ, and to remaine free from all infectiō of false doctrine as in the Preface more at large is declared.

✠

With Priuiledge.

c.2.474.

It was St. *Hierom*'s ſaying, *Dead Fleſh is to be cut off for fear of Gangrene.* Arias *at firſt was but a Spark, but being not ſuppreſſed betimes, proved the Incendary of the whole Church.*

St. *Auſtin* ſaith, *Love is ſtrong as Death; as Death killeth the Body, ſo Love of Eternal Life kills Worldly Deſires and Affections.*

The *Love* of *Chriſt* being predominant in the. Soul, deadens the Affections to any thing elſe.

Chriſt asked *Peter* Three Times, *Loveſt thou me*, not for his own Information, but that by his Threefold Profeſſion he might help his Threefold Negation of him. *Nicephorus.*

Good and Wicked Men, and Hypocrites.

THey are like True and Counterfeit Money, the one ſeems to be good, and is not; the other both ſeems and is good. *Ignatius.*

TO THE CHRISTIAN

Reader zelous of truth, and deſirous of Saluation: A. P. wiſheth the knowledge of the one in this life, and the fruition of the other in the life to come.

I PRESENT thee heere (gentle Reader) the auncient french Father *Vincentius Lirinenſis*, attired after the Engliſh cutt: a booke as learned as litle, and no leſſe profitable, then pleaſant: of ſmalle volume, if thou reſpect the quantitie, but of rare priſe if thon conſider the qualitie. It intreateth not of gathering & ſcraping togither the pelf of this world, which choaketh vp the heauenly ſeed of Gods word, and putteth man in a dangerous ſtate, if we credite him who being rich, for our ſake became poore: it diſputeth not of ambitious and gallant attire, nor of the art

*Mat.*13. v.22
*Mat.*19. v.24

c.2.47.8

of pampering this corruptible carcase
Luc.16 which brought that braue belligod, of whome we read in the Gospell, to the furious flames and endlesse tormentes of Hell fire: it prosecuteth not wicked and wanton discourses, which corrupt good manners, being in very deed the bellowes to kindle the coles of carnalitie, the nources of vnchaste thoughts, and the very baite with which the Deuill doth daily angle and catch the vnfortunate soules of mortall men. But it handleth that which redoũdeth to the benefite of our soule, created to the image of God, and sheweth vs the way how we may so gouerne this fraile vessell of ours, in the tempestious Sea of this wicked world, that at last we may safely arriue at the porte and harbour of celestiall felicitie. For if the first step to Heauen is to beleeue aright, and the foundation and ground of all saluation be faith, as I thinke no man can doubt, that beleeueth that there is any God or truth at all, then can not this golden treatise but be acceptable to all such as loue Iesus Christ, and tender the salua-

tion

tion of their owne ſoules, beeing as it were the heauenlye piller of fire that may guide vs through the deſerte of this world, vnto the land of promiſe, and the glittering ſtarre to leade vs vnto the new borne King of the Iewes & Sauiour of mankind. But to the end that thou maiſt more plainly & particularly view the excellencie & great neceſſitie of this rare booke, and as it were with Moiſes from the toppe of Mount *Nebo* contemplate the land of *Canaan* flowing with milke & honie. I will briefly ſet downe ſuch motiues as inuited me to the labour of the tranſlation, for the ſelfe ſame, as I verily thinke, can not but inflame thee to the diligẽt reading of the ſame. Three principall reaſons then eſpeciallye moued me. The firſt was, becauſe it is very auncient, being written aboue an eleuẽ hundred yeres paſt, for it was compoſed three yeeres after the generall Councell of *Epheſus*, as appeareth in the concluſion of the booke. And as the Author him ſelfe is of greate antiquitie ſo is his doctrine more auncient, beeing the ſelfe ſame

Exod. 13

Mat. 2

Deut. 34.

c.24.7.48

which floriſhed in his time, and came from the Apoſtles of CHRIST: which thing as it was neuer of any good man doubted of, ſo is it alſo moſt apparant: Firſt by ſound reaſon grounded in gods word, becauſe when any man writeth ought concerning faith and religion, and the ſame is not controld of any of that time, it is an euidēt argument, that it was conſonant to the doctrine then generally taught and receaued, otherwiſe thoſe Paſtors and Doctors which God (as S. Paul ſaieth) *hath giuen that we be not litle ones wauering and be caried about with euery blaſt of doctrine,* Epheſ.4 could neuer haue held their peace, but would as the Prophete admoniſheth *Haue cried out, exalted their voice like a trumpet,* Eſa.58. as we finde in like caſe, the licentious *Nicholaits* noted by S. Iohn for their falſe doctrine: *Himineus* and *Philetus* reproued by S. PAVL for an Apoc.2 error about the reſurrection. Secondly 2.Tim.2 becauſe the author him ſelfe doth not only confeſſe the ſame, in ſetting down the anſwere of many excellent holy, & learned men, which liued in his daies,

nor

nor only becauſe he acknoledgeth that what he hath here written, that he receaued it from his aunceſtors, and forefathers, both which he doth in the very firſt entrance, and generally throughout the wholle booke: but eſpecially for that towardes the latter end he ſo highly cõmendeth the generall Councell of *Epheſus*, that is the Parlamẽt of the world: which ſurely he neuer wold haue done, had he not ioined with thẽ in opinion, concerning faith and religion, and what their opinion was, him ſelfe recordeth, for he ſaith that thoſe Fathers inſpired by God decreed that nothing was to be beleeued, but that which the ſacred antiquitie of our fore fathers agreeing togither in Chriſt, had holden and beleeued: Which ſurely is a notable argument, that what faith was by Chriſt planted, and his Diſciples preached, was by them carefully kept and maintained: which thing is eſpecially of vs Engliſh men to be noted becauſe the firſt foure generall Coũcells, amongſt which this of *Epheſus* is one, and the third in order, are worthe-

ly allowed by acte of Parlament. Wher
Anno.1. fore moued with ſuch reaſons, we may
Elizabe. without all ſcruple or doubt, not only read this booke but alſo imbrace and intertaine it, as the common doctrine of that time, as the religion practiſed & reuerenced in the primatiue Church as the faith and beleefe of the *Epheſin* Councell and ſo conſequently, as the true doctrine of Ieſus Chriſt. Now thē ſeeing we liue in thoſe daies in which ſo many new ſectes and doctrines, ſuch ſtrange and monſtrous opinions, ſuch ſuperſtitious and new-fangled deuiſes flie vp and downe the world, and ſeing wee are fallen into the latter times in which *Men ſhall heape vp to them ſelues*
2. *Tim.* 4 *maſters according to their owne deſires, and ſhall not indure ſoūd doctrine, but auert their eares frō truth & be conuerted*
2. *Tim.* 3. *to fables.* In which *they ſhall loue pleaſures more then God, haue a ſhew of godlines, but yet denying the vertue therof,*
Ep. Iud. In which *many ſcoffers ſhall come, walking according to their owne deſires, who deuide them ſelues, ſenſuall, not hauing the ſpirit.*

In

In which *many falſe Chriſts, and many falſe Prophets ſhall ariſe and ſeduce many*. Very neceſſary it is, being thus fore-warned of God, that before all thinges we take great heed not to be peruerted, and ſeduced by erroneous teachers, or falſe Prophetes, but on the contrarie doe diligentlye preſerue our faith, the light of our ſoules: the roote and foundation of all goodnes, & with out *which it is impoſſible to pleaſe God* as S. PAVL ſaith. Wherin we can take no better courſe, no way more ſurer then to repaire to the time of the primatiue Church, when the blood of Chriſt was yet freſh bleeding in mens harts, when the Goſpell was inſtātly preached, firmly beleeued, ſincerely practiſed, confirmed by miracles, eſtabliſhed by the death of ſo many thouſands of Martirs eſpecially being exhorted hereunto by the holy ſcriptures, for as by thē we are admoniſhed of the daungers and troubles of the latter daies, ſo are we for a preſeruatiue againſt them, ſent to auncient times to conduct vs to gods true religion. *Stand* (ſaith the Prophet Ieremie

Mat.24

Heb.11

Cap.6.

remie *vpon the way and inquire of the auncient pathes, which is a good way and walke in that and you ſhall finde reſt for your ſelues.* Salomon likewiſe in his prouerbes admoniſheth vs in this ſort. *Do not paſſe the auncient boundes which thy Fathers haue ſet downe.* And in Eccleſiaſticus. *Do not ſet light by the report of thy elders for they haue learned of the forefathers, becauſe of them ſhalt thou learne vnderſtanding, and in the time of neceſſitie ſhalt thou giue anſwere.* To the end therfore (gentle Reader) that thou be not caried away with the ſweet benedictions of thoſe licentious maſters, with which the latter times, according to the predictiō of the Apoſtles, ſhould be much peſtered, nor ſeduced with the erroneous doctrine of thoſe falſe Prophetes, and falſe Chriſtes, of which the ſonne of God, the true Prophet & true Chriſt, hath forewarned vs. And that thou maiſt find out a good way to walke in, and keepe thee within the ancient boundes, ſet downe by our forefathers, and by their report learne wiſdome and vnderſtanding: I am to requeſt

Cap.22.

Cap.8.

queſt thee to vouchſafe the reading of this olde Father newly tranſlated, and I nothing doubt but thou wilt geue that cenſure which Qucene *Saba* gaue of the wiſdome of *Salomon*. 3. *Reg.* 10.

The ſecond reaſon which ſet me forward was, for that I finde this booke, not written againſt ſome one or a few perticuler falſe teachers (as *S. Auguſtine* and diuers auncient learned Doctors did againſt the *Arians*, *Pelagians* and ſuch like) but againſt any hereſie or erroneous doctrine whatſoeuer which is a thing of ſo great importãce, as I knowe not what can be deuiſed more. What golde were to much, or what treaſures to deare for that medicine which had vertue to cure all diſeaſes? Falſe doctrine and hereſie is a greate ſoare, a canker more peſtilent then any corporall infirmitie whatſoeuer, ſeing this worketh only the temporall diſtruction of our carcaſe: but that cauſeth death both of bodie and ſoule euerlaſting. In other bookes we find the cõfutatiõ of ſome ſpeciall falſe point of doctrine, in many the ouer-

throw

throw of diuerſe, but to deſtroy all at one blow, and thoſe each ſo contrary to them ſelues, ſo diſtinct for time, ſo diuerſe for place, ſo many for number, is a propertie peculiar only to this moſt excellent treatiſe, and therfore it may fitly be compared to that miraculous
Ioan.5 pond, wherof we read in the Goſpell, which cured all diſeaſes: for as that water moued by the Angell cured whatſoeuer infirmity of him that firſt entred in: ſo this booke writtē no dout by the motion of the holy Ghoſt, hath force to cure any ſuch as is corrupted with erroneous doctrine, or to preſerue him from all infection, if he voutſafe to enter in, that is to read it to ponder it, and to waigh diligently what is ſaid an diſcourſed of. The reaſon why this booke hath this rare qualitie, in my opinion is, becauſe it ſheweth the right way of expownding Gods diuine ſcripture, in which ſo many to the great daunger of mens ſoules, doe ſo greatly go a ſtray: and therfore as *Dauid* ouerthrowing
1.Reg.17. *Golias* the cheefe chāpion of the camp, put all the *Philiſtians* to flight, ſo no maruell

maruell though this auncient Author diſcouering the falſe expoſitions and gloſes of ſacred ſcripture, the principall piller of all poiſoned doctrine ouer throweth alſo all wicked hereſie.

The third and laſt motiue which incouraged me to this labour, and ought partly to moue thee to the reading, is the breuitie of the worke, the finenes of the methode, the eloquence of the ſtile: and therfore if long and large volumes do litle pleaſe, this is ſhort which can not cauſe diſlike, if confuſion be ingratfull, a methodicall order can not but like thee, if a ſtile harſh and courſe fitteth not thy taſte, then I truſte that which is fine, pleaſant & delicate will content thy humor. Only I am to craue pardon that my rough & rude Engliſh, nothing aunſwereth his ſmoothe and curious latin, and therfore I could wiſh thee, if ſkill ſerueth, rather to cõmon and parle with the Author him ſelfe, then to vſe the helpe of his rude interpretor, otherwiſe for ſuch as be not of ſo deepe reading, for whom eſpecially I haue taken this paine, I am to deſire

that

that they nothing dislike the soueraign medicine for the wodden box, nor the exquisit and rare gemme for the course casket.

These be the reasons (gentle Reader) which especially moued me to the translating of this auncięt and learned Father: I beseech thee as thou tendereſt the saluation of thine owne soule, that thou wouldeſt voutsafe to reade him attentiuely, in whom thou shalte see cleerelye as in a glasse the faith of our forefathers, the religion of the primatiue Church, and in him thou shalt finde by Gods word and authoritie of sacred scripture, the madnes of all Heretickes crushed in peeces, and that in a short methodicall, and eloquęt treatise. The holy Ghost which moued no doubt this auncient learned Father to the writing of this worke, incline & moue thy hart to the diligent reading and sincere folowing of the same.

A. P.

VINCENTIVS LIRINENSIS for the Antiquitie and Vniuersalitie of the Catholicke faith, against the prophane Nouelties of all Hereſies.

THE holy ſcripture of GOD ſaying and warning vs in this ſorte: *Aske thy Fathers and they ſhall tell thee, thy elders and they ſhall report vnto thee:* And againe, *Accommodate thy eares to the workes of wiſe men:* Likewiſe *My ſonne forget not theſe ſpeeches but let thy hart keepe my wordes.* Deut.32. Prou.22. Prou.3.

It ſeemeth vnto me a peregram and the leaſt of Gods ſeruantes, that it ſhall by his gratious helpe be a matter of no ſmall profitte to ſet downe in writing what I haue of holy Fathers faithfully receaued, being a thing very neceſſary for mine owne infirmitie, hauing alwaies therby in readines, how by daily reading

ly reading therof I may helpe my weak memory. Vnto which labour not only the profite to be reaped by the worke, but alſo the very conſideration of the time, and opportunitie of the place mo ued and inuited me: the time, becauſe reaſon it is, that ſeing it conſumeth and bereueth vs of all humane and earthly thinges, that we ſhould alſo take out of it ſomething which may auaile vs to life euerlaſting: eſpecially ſeing the ter rible iudgement of God, which we expect drawing neere vpon vs, doth ſeriouſly inuite & prouoke vs to increaſe our ſtudies and exerciſes in religion, and the fraudulent dealing of new Heretickes requireth much care and attẽtion. The place, becauſe hauing forſaken the company and troubles of the world and choſen a ſolitarie Abbey in a litle towne for mine abiding where I may without any great diſtraction of mind put in practiſe that which is ſong in the Pſalme: *Be vacant and ſee that I am God.* With which reaſons alſo accordeth the purpoſed end and reſolution of my whole ſtate of life, in that I haue

Pſa. 45

haue by the helpe of Chriſt, after long & diuers ſtormes indured in the warres ſhrewded my ſelfe in the harbour of a religious life (a ſecure port for all ſtates of men) where contemning the blaſtes of vanitie and pride, I may pacifie god with the ſacrifice of humilitie, and ſo eſcape not only the ſhipwracke of this preſent life, but alſo the fire of the next.

But now in the name of God will I ſet vpon that, which I haue taken in hand, that is, to ſet downe in writing ſuch thinges as our forefathers haue de liuered and committed to our charge, vſing herein rather the fidelitie of a reporter, then the preſumption of an author, meaning yet to keepe this rule in my writing, not copiouſly to lay forth all, but briefly to handle each neceſſary point, neither that in fine and exacte wordes, but in eaſie and cõmon ſpeach in ſuch ſort that moſt things may ſeme rather touched then declared. Let thẽ write delicately and penne curiouſly, which truſting either vppon witte, or moued with reſpect of dewty, enterpriſe any ſuch actiõ, but for me it is ſuf-

ficient, that for helping my memory or rather forgetfulnes I haue gathered togither this Commonitorie, which notwithstanding by Gods grace I will daily endeuour by litle and little (calling to mind such thinges as in times past I haue learned) to correcte and make more perfect. And this haue I thought good to forewarne, that if haplye this worke of mine passing forth, fall into the handes of Censurers, they do not ouerhastely in it reprehend that which they vnderstand presente promise to vndertake, with future correction better to polish and amend.

CHAP. I.

INQVIRING therefore often with great desire, and attention, of very many excellent, holy, & learned men, how and by what meanes I might assuredly and as it were by some generall and ordinary way discerne the true Catholicke faith, from false and wicked Heresie. To this question I had vsually this

this answere of thē all, that whether I or any other desired to finde out the fraud of Heretickes, daily springing vp and to escape their snares, & willingly would continue safe and sound in religiō, that he ought two maner of waies by Gods assistance to defend and preserue his faith, that is first by the authoritie of the law of God: secōdly by the tradition of the Catholicke Church.

Note the answere of many excellent holy and learned men.

Here some man perhaps may aske, that seing the Canon of the scripture is perfect & most aboundantly of it selfe sufficient for all thinges, what need we ioine vnto it the autoritie of the church her vederstanding and interpretation. The reason is this, because the scripture being of it selfe so deepe and profound all men do not vnderstand it in one and the same sence, but diuers men diuersly this man and that man, this way & that way expound and interpret the sayings therof, so that to ones thinking, so many men, so many opinions almost may be gathered out of them, for *Nouatus* expoundeth it one way, *Photinus* another, *Subellius* after this sort, *Donatus*

after that: *Arius, Eunomius, Macedonius* will haue this expoſition: *Appolinaris* and *Priſcillian* will haue that: *Iouinian, Pelagius, Celeſtius*, gather this ſence, and to conclude *Neſtorius* findeth out that, and therfore very neceſſary it is for the auoiding of ſo greate windings and turnings of diuers errors that the line of expounding the Prophetes and Apoſtles, be directed and drawen, according to the rule of the eccleſiaſticall & Catholicke ſence.

Againe in the Catholicke Church, we haue greatly to conſider, that we hold that, which hath bene beleeued euery where, alwaies and of all men: for that is truely and properly Catholicke (as the very force and nature of the word doth declare, which comprehendeth all thinges that be truely vniuerſall) and that ſhall we do, if we folow vniuerſalitie, antiquitie, conſent. Vniuerſalitie ſhall we folow thus, if we profeſſe that one faith to be true which the Church throughout the world acknowledgeth and confeſſeth: Antiquitie ſhall we follow, if we diſagree not

any

any whit in opinion from them, whom all know that our holy elders and Fathers reuerenced and had in great estimation. Consent shall we likewise folowe, if amongest our forefathers we hold the definitions and opinions of all or almost of all the Preists and Doctors together.

CHAP. II.

WHAT then shall a Christian Chatholicke doe, if some small part of the Church cut it selfe off from the communion of the vniuersall faith? What else but preferre the helth of the wholle body before the pestiferous and corrupt member. what if some new infection goeth about to currupt not onlye a litle parte but the Wholle CHVRCH? Then likewise shall hee regarde, and be sure to cleaue vnto antiquitie, which cannot possibly be seduced by any craftye noueltye. What if in antiquitye it selfe, and amongest the auncient fathers, be founde some error of two or three men; or haplie of

ſome one citie or Prouince? Then ſhall he diligently take heed that he preferr the decrees and determinations of the vniuerſall auncient Church, before the temerity or folly of a few. What if ſome ſuch caſe happen where no ſuch thing can be founde? Then ſhall he labour, by conferring and laying together amongeſt themſelues the auncient Fathers opinions, not of all, but of thoſe only which liuing at diuers times, and ſundry places, yet remaining in the cõmunion and faith of one Catholicke Church, were probable maſters and guides to be folowed: and whatſoeuer he perceiueth, not one or two, but all iointly with one full conſent, plainly vſually, cõſtantly, to haue holden, written, & taught, let him know that without all ſcruple or doubt he ought to beleeue, hold, & profeſſe that faith, that doctrine, that religion. But for more perſpicuitie & light of that which hath bene ſaid: each part is to be made cleere with ſeuerall examples, and ſomewhat more at large to be amplified, leaſt to much breuity breed obſcurity, & ouer-

much

much haſte in ſpech take away the ſubſtance and waight of the matter.

When in th time of *Donatus*, of whō came the *Donatiſtes*, a great part of *Africke* fell headlong into his furious error, and vnmindfull of her name, religion, and profeſſion, preferred the ſacriligious temeritie of one man, before the Church of Chriſt, then all thoſe of *Africke* which deteſted that prophane Schiſme and vnited them ſelues to the vniuerſall Churches of the world, they only amongſt them all remaining with in the boſome of the catholick Church could be ſaued, leauing certainly a notable example to their poſteritie how euer after by good cuſtome the ſound doctrine of all men, ought to be preferred before the madneſſe of one or a few. Likewiſe when the hereſie of the *Arians* had neere corrupted not a litle parte, but well nigh the wholle world, in ſuch ſort that (almoſt all the Biſhops of the latin Church deceaued, partly by force partly by fraud) mens minds were couered as it were with a miſt, what eſpecially in ſo great a cōfuſiō was to be

folowed: then whoſoeuer was a louer and a folower of Chriſt, and preferred auncient faith before new errour, was not touched with any ſpott of that infection. The daunger of which time doth aboundantly ſhew, what calamitie entereth in, when a new doctrine is admitted. For at that time not onely ſmall matters, but thinges of great importãce were ouerthrowẽ: for not only alliance, kinred, frends, families, but alſo cities, cõmon wealthes, coũtries Prouinces, yea & at length the wholle Romane Empire, was ſhaken & ouerturned. For whẽ the prophane noueltie of the *Arrians*, like a certaine Bellona or furie, had firſt taken captiue the Emperour, afterward ſubduing all pallaces to her new lawes neuer ceaſed after that to trouble and confound all things priuate and publicke, holy and not holy, putting no differẽce betwixt good and truth but as it were from an high place did ſtrike all at her pleaſure. Then maried women were defiled, widowes ſpoiled, virgins violated, Abbeis ſuppreſſed, Cleargie men vexed, Deacons beaten,

beaten, Preiſtes baniſhed, Dungeons, Priſons, Mines, filled with holy men, of which the greater part baniſhed the citie, like exuls, pined and conſumed away amongeſt deſertes, dennes, and wilde beaſtes, with nakednes, thirſt, and hunger. And all this miſerie had it any other begining? but becauſe humane ſuperſtitiō was admitted for heauenly doctrine, well grounded antiquitie, ſubuerted by wicked noueltie, whileſt our Superiours decrees were violated, our Fathers ordinances broken, the Cannons of our aunceſtors abrogated, and whileſt the licentious libertie of prophane and new curioſitie, kept not it ſelfe within the chaſte limittes of ſacred and ſound antiquitie. But perhaps we deuiſe all this of hatred to Noueltie, & affection to Antiquitie? Who ſo thinketh, at leaſt let him geue credit to bleſſed *Ambroſe* who in his ſecond booke to *Gratian* the Emperour bewailinge the ſharpe perſecution of that time, ſaith thus: *But now O God* (quoth he) *we haue ſufficiently waſhed and purged with our ruine and blood, the*

death of the Confessors, the banishment of Preistes, and the wickednes of so great impiety, it hath manifestly appeared that they cannot be safe which haue violated and forsaken their faith. Likewise in his third booke of the same worke. *Let vs therfore* (quoth he) *keepe the precepts of our elders & not with temerity of rude presumptiõ, violate those seales descẽding to vs by inheritance. None durst opẽ that prophetical booke close sealed, not the elders, not the powers not the Angells, not the Archangelles: to explicate and interpret that booke was a prerogatiue only reserued to Christ. The Preistlike bookes sealed by the Confessors and consecrated with the death of many Martirs, which of vs dare presume to open, which booke such as were compelled to vnseale, notwithstanding afterward when the fraud was condemned, they sealed againe, they which durst not violate or touch it becam Martirs: how can we deny their faith, whose victorie we so praise & commend?* We commend them I say O venerable *Ambrose*, we surely commend them, and with praises admire thẽ. For who is so

is ſo ſenſeleſſe, that although he cannot ariue to their perfection, deſireth not yet to imitate them, whō no force coulde remoue from defending theire aunceſtors faith: not threatnings, not flatterings, not life, not death, not the King, not the Emperor, not the Empire, not men, not Deuills, thoſe I ſay whome for maintenance of religiouſe antiquitie, our Lord vouchſafed of ſo highlye and ſo greate a grace, that by them he would repaire the ouerthrowē Churches, geue life to the dead ſpiritualtie, reſtore the ouerthrowne glory of Preiſtes, blotte out & waſh away with a fountaine of heauenly teares (which God put into the harts of the Biſhops): thoſe wicked, not bookes, but blottes & blurres, of new impiety, finally to reſtore almoſt the wholle world (ſhaken with the cruell tempeſt of vpſtart hereſie) to the aunciēt faith, frō new error, to olde ſobernes, from new madneſſe, to auncient light, from new darkeneſſe. But in this diuine vertew which they ſhewed in the confeſſion of their faith, this thing is eſpecially of vs to be noted

ted, that in that antiquitie of the church they tooke vpon them not the defence of any one part, but of the wholle. For it was not lawfull that such excelent & famous men, should maintaine and defend with so great might & maine the erroneous suspitions, and those contrary each to other, of one or two men or should stand in contention for the temerarious conspiracie of some small Prouince, but they did those by folowing the Canons and decrees of the Catholicke and Apostolicke veritie of all the Preistes of holy Church, rather to betray them selues, then the vniuersall auncient faith. For which fact of theirs they merited so great glorie that they are accounted not only Confessors but also iustly and worthely the Princes of all Confessors. Great therfore & surely diuine was the example of these blessed Confessors, and of euery true Catholicke continually to be remembred who like the seuenfold Candlestick, shining with the seuenfold giftes of the holy Ghost, deliuered vnto all posteritie a most notable example; how afterward

ward in each fooliſh and vaine error, the boldnes of prophane noueltie was to be repreſſed with authoritie of ſacred Antiquitie.

CHAP. III.

NEITHER is this any new thing, but alway vſuall in the Church of God, that the more religious a man hath bene the more ready hath he allwayes reſiſted nouell inuentions, examples wherof many might be brought, but for breuity ſake I will only make choyce of ſome one which ſhall be taken from the Apoſtolique ſea by which al men may ſee moſt plainly with what force alwayes, what Zeale, what indeuour the bleſſed ſucceſſion, of the bleſſed Apoſtles haue defended the integrity of that religion which they once receaued. Therfore in times paſt *Agrippinus* of venerable memory Biſhope of *Carthage*, the firſt of all mortall men maintained this aſſertion againſt the deuine ſcripture, againſt the rule of the vniuerſall Church againſt the minde of

all

all the preiſtes of his time againſt the cuſtome and traditiõ of his forefathers that rebaptization was to be admitted and put in practiſe. Which preſumptiõ of his procured ſo great domage and hurte to the Church, that not only it gaue all heriticks a paterne of ſacrilege but alſo miniſtred occaſion of errour to ſome Catholickes. When therfore euery where al men exclaimed againſt the nouelty of the doctrine, and all preiſtes in all places, each one according to his zeale did repugne, then Pope *Steuẽ* of bleſſed memory, biſhop of the Apoſtolique ſea, reſiſted in deed with the reſt of his felow byſhopes but yet more then the reſt, thinking it as I ſuppoſe reaſon ſo much to excell all other in deuotion towardes the faith, as he was ſuperiour to them in authoritie of place. To conclude in his Epiſtle which then was ſent to Afrike, he decreed the ſame in theſe wordes. *That nothing was to bee innouated, but that which came by tradition ought to be obſerued.* For that holy and prudent man knew well, that the nature of pietie could

could admitt nothing elſe but only to deliuer and teach our children that religion and that faith which we receaued and learned of our forefathers, and that we ought to folow religion whither it doth lead vs and not to lead religion whither it pleaſe vs, and that nothing is more proper to Chriſtian modeſtie and grauitie, then not to leaue vnto poſteritie our owne inuentions, but to preſerue and keepe that which our Predeceſſors left vs. What therfore was thē the end of that wholle buſines? What elſe but common and vſuall, to weete antiquitie was retained, noueltie abandoned. But perhaps that new inuention lacked patrons and defenders? To which I ſay on the contrary, that it had ſuch pregnant wittes, ſuch eloquent tonges, ſuch number of defendants, ſuch ſhew of truth, ſuch teſtimonies of ſcripture, but gloſed after a new and naughtie faſhion, that all that conſpiracie and ſchiſme ſhoulde haue ſemed vnto me inuincible, had not the very profeſſion of noueltie it ſelfe, ſo taken in hand, vnder that name defen-

ded

ded, with that title recõmended, ouerthrowen the very ground of ſo great a ſchiſme. To conclude what force had the Councell or decree of Africke? By Gods prouidence none, but all things there agreed vpon were aboliſhed, diſanulled, abrogated, as dreames, as fables, as ſuperſtitious. And O ſtrange change of the worlde, the authours of that opinion are iudged and thought Catholickes, the folowers accounted & reputed Heretickes, the maſters diſcharged, the ſchollers condemned, the writers of thoſe bookes ſhall be children of the kingdome of Heauen, the maintainers of thoſe books ſhall burne in Hell. For who donbteth but holy S. *Ciprian*, that light of all Saintes, that lanterne of Biſhops, and ſpectacle of Martirs, with the reſt of his companions ſhall raigne with Chriſt for-euer. And contrariwiſe who is ſo wicked to deny that the *Donatiſts* and ſuch other peſtilent Heretickes, which by the authority of that Coũcell vaunt that they do practiſe rebaptization, ſhall burne for euer with the Deuill & his Angells.

Which

Which iudgemēt in mine opinion ſeemeth to haue come frō God, for their fraudulent dealing eſpeacially which endeuouring vnder the cloake of an other mans name, coningly to frame an hereſie commonly laye holde of ſome darke ſayings of one auncient Father or other, which by reaſon of the obſcuritie may ſeeme to make for theire opinion, to thend they may be thought that whatſoeuer I know not what they bring forth to the worlde, neither to haue bene the firſt that ſo taught neither alone of that opinion: whoſe wicked deuice in mine opinion is worthie of dubble hatred, both for that they feare not to ſow their poiſoned ſeed of hereſie amongeſt others, and alſo becauſe they blemiſhe the memorie of ſome holy man, & as it were with prophane handes caſt his dead aſhes into the wind bringing infamouſly that to light, which rather with ſilence were to be buried, folowing therin the ſteps of their father *Chā*, who not only neglected to couer the nakednes of venerable *Noë*, but alſo ſhewed it to others

to laugh at, by which fact of his he in-
Gen.9 curred ſo great a crime of impietie that his poſteritie was ſubiect to the male-diction of his ſinne: his bleſſed brethrē doing farr otherwiſe, who neither with their owne eies would violate the na-kedneſſe of their reuerend father, nor yet permit it to remaine vncouered for other to behold, but going backward as the holy text ſaith they couerd him: which is as much to ſay that they nei-ther approued with harte, nor blaſed with tong the holy mans fault, and ther fore they & their poſterity were rewar-ded with their fathers bleſſing. But to returne to our purpoſe.

CHAP. IIII.

WE haue therfore much to feare the ſacrilege of a chan ged faith of a violated religion: from which fault not only the diſcipline of the eccleſiaſticall decree doth reſtraine vs, but the authoritie alſo of the Apo-ſtles cenſure deterreth. For all men know how grauely, how ſeuerely, how

ſeriouſly the bleſſed Apoſtle S. PAVL inueigheth againſt certaine which with great leuitie *Were ſo ſoone transferred from him that called them into the grace of Chriſt vnto another Goſpell, which is not an other: That had heaped vp to thẽ ſelues maſters according to their owne deſires, auerting their eares from truth, being conuerted to fables: Hauing damnation becauſe they haue made voide their firſt faith.* Whom thoſe men had deceaued of whom the ſame Apoſtle, in his epiſtle to the Romanes thus writeth *I beſeech you brethren to marke thẽ that make diſſentions and ſcandalls contrarie to the doctrine which you haue learned and auoide them, for ſuch doe not ſerue Chriſt our Lorde but theire owne bellie: And by ſweet ſpeaches and benedictions ſeduce the hartes of Innocents. That enter into houſes and lead captiue ſeelie women loaden with ſinnes, which are lead away with diuers deſires, alwaies learning and neuer attaining to the knowledge of trewth. Vaine ſpeakers and ſeducers who ſubuert wholle houſes teaching the thinges they ought not for filthy*

Gal.1
2.Tim.4
1.Tim.5.
Ram.16.
2Tim.3
Tit.1

thy lucre: Men corrupt in their minde,
2.Tim.3 *reprobates concerning the faith: Proud,*
and knowing nothing but languishing a-
bout questions and strife of wordes, that
1.Tim.6 *are depriued of the truth, that esteeme a*
1.Tim.5. *gaine to be pietie: And with all idle they*
learne to go from house to house not only
idle but also full of wordes and curious,
1.Tim.1 *speaking thinges which they ought not:*
Which repelling a good conscience haue
made shipwracke about the faith: Whose
prophane speaches do much grow to impi-
etie, and their speach spreadeth as a can-
cre. But that is also worth the noting
2.Tim.2. which is written of them. *But they shall*
2.Tim.3. *prosper no further for their follie shall be*
manifest to all as theirs also was. When
therfore such kind of men wandering
vp and downe through Prouinces and
cities to set their errors to sale, came al-
so vnto the *Galathians*, who after they
had heard thē and were delighted with
the filthie druges of hereticall Nouelty
casting vp againe the heauenly Manna
of the Apostolicke and Catholicke do-
ctrine. The Apostle vsed his authori-
tie decreeing very seuerely in this sort.

But

But although we (quoth he) *or an Angel from heauen euangelize vnto you beside that which we haue euangelized be he Anathema.* What meaneth this that he ſayeth *But although we*, why did he not rather ſay *But although I:* That is to ſay, although *Peter*, although *Andrew*, although *Iohn*, yea finally although the wholle companie of the Apoſtles euangelize vnto you otherwiſe then we haue euangelized, be he accurſed. A terrible cenſure, for maintaining the poſſeſſion of the firſt faith, not to haue ſpared him ſelfe, nor any other of the Apoſtles. But this is a ſmall matter: *Although an Angell from heauẽ* (quoth he) *Euangelize vnto you, beſide that which I haue Euangelized be he Anathema* he was not contented for keeping the faith once planted to make mention of mans weake nature vnleſſe alſo he included thoſe excellent creatures of Angells. *Although* we (quoth he) *or an Angell from heauen* not becauſe the holy Angells of Heauen can now ſinne, but this is the meaning of that he ſaith: Although (quoth he) that

Gal. 1.

Euangelize ſignifieth ſuch preaching of good tidings as cõcerneth the goſpell

Anathema ſignifieth accurſed be he

might be, which cannot be, whosoeuer he be that goeth about to change the faith which was once planted, be he accursed. But peraduenture he vttered those words slightly and cast thē forth rather of humane affection then decreed them by any reason grounded in Gods word. God forbid: For it followeth, and that very earnestly vrged, very often repeated. *As I haue foretold you* (quoth he) *& now againe I tell you If any body euangelize vnto you beside that which you haue receaued be he Anathema.* He said not if any man preach vnto you beside that which you haue receaued let him be blessed, let him be commended, let him be receaued, but *Anathema*, that is, separated, thrust out, excommunicated, least the cruell infection of one sheepe with his poisoned company corrupt the sound flocke of Christ. But peraduenture this was giuen in commaundement only to the *Galathians*: then likewise were these precepts folowing commaunded only to the *Galathians*, to weete. *If vve liue in the spirite, in the spirite also lett vs vvalke*

Gal. 5.

vvalke, lett vs not be made desirouse of vaine glorie, prouoking one an other, enuying one an other and such like which if it be absurd to say, & no man doubteth, but that they were indifferently commaunded to all then certaine it is, that as these precepts touching maners include all, so likewise those concerning faith and doctrine, exclude none And therfore as it is not lawfull for any to prouoke one another, to enuie one another, euen so it is vnlawfull for any to admitt or to receaue any other faith or religion then that which the Catholicke Church euery where teacheth, or haply shal we be so mad to say that thē it was commaunded to curse and anathematize him that preached any otherwise then before had beene preached, & that now it is not cōmaunded, then was that likewise which is there saide. *But I say walke in the spirite and you shall not fulfill the desires of the flesh*, then only cōmaunded but now is not; which if it be impious and dangerous so to beleeue, then of neceſſitie it followeth that as these precepts of life &

manners are to be kept of all ages, ſo likewiſe thoſe ſet downe againſt innouating of religion & changing of faith, are cómaunded to all poſteritie, wherfore to preach vnto Chriſtian Catholicke men, beſids that which they haue receaued neuer was lawfull, no where is lawfull, at no time ſhall be lawfull.

And on the contrarie to ſay *Anathema* and curſe thoſe which teach otherwiſe then once hath bene receaued, was at all times needful, is euery where conuenient, & euer ſhall be requiſite. Which being ſo, is there any man either ſo bold that dare teach that, which in the Church hath not bene taught, or of ſuch leuitie that will receaue ought beſides that which he hath receiued of the Church. Let that veſſell of election, that maiſter of the Gentiles, that trumpe of the Apoſtles, that preacher of the world, he that was acquainted with heauenly affaires, crie out, and againe crie out in his epiſtles, to all men to all times, to all places, that whoſoeuer preacheth a new doctrine is to be accurſed. And on the contrarie parte,

let

let certaine frogges corruptible gnates and flies, ſuch as the *Pelagians* be, reclaime and that to Catholickes. Wee being your authors (quoth they) we being your leaders, we being your interpreters, condemne that which before you did hold, hold that which before you condemned. Caſt away your olde faith, your forefathers lawes, your elders conſtitutions, and receaue, what a gods name? I ſhake to ſpeake, for they are ſo proud and preſumptuous, that as they can not be maintained with-out ſin, ſo neither impngned without ſome blotte of offence.

CHAP. V.

BVT ſome man will ſay, why then doth god very often permit certaine notable and excellent men in the Church to preach vnto Catholicks a new religion. A very good queſtion and ſuch as deſerueth a more diligent and ample diſcourſe, vnto which notwithſtāding I will anſwer

out of mine owne head, but with the authoritie of ſacred ſcripture, and the doctrine of a notable maſter in Gods Church: let vs then heare holy *Moiſes*, let him giue vs the reaſon, why learned men and ſuch as for their great gift of knowledge are called of the Apoſtle Prophets, be ſometimes permitted to preach new doctrine, which the olde teſtament allegorically calleth ſtrange gods, becauſe there opinions are ſo obſerued & honored of heretickes, as the gods were of the gentels: thus thē writeth bleſſed *Moyſes* in Deuteronomie.

Deut. 13 *If there ſhall ariſe* (quoth he) *in the middeſt of thee a prophet or one which ſayth he hath ſeene a dreame*, that is ſome maſter in the Church whoſe diſciples or followers ſuppoſe to teach by ſome reuelation from god: what then? *& ſhall fortell* (quoth he) *ſome ſigne or miracle, & that ſhall happen which he hath ſayed:* ſome greate maſter is here ſurely ment, and one of ſo deepe knowledge whom his folowers imagin not only to know things humane, but alſo to foreſee future, & ſuch as ſhall happē, which is far aboue

aboue mans reachas the ſcholers for the moſt part of *Valentinus*, *Donatus*, *Photinus*, *Apollinaris*, & ſuch like did bragge that their maſters were. What foloweth? *And ſhall* (quoth he) *ſay vnto thee let vs go and folow ſtrange Gods, which thou knoweſt not, and let vs ſerue them.* What is ment by *ſtrange Gods*, but forraine errors, *which thou knoweſt not*, that is new and neuer heard of before, *and let vs ſerue them*, that is beleeue them, folow them. What thē? *Thou ſhalt not* (quoth he) *heare the wordes of that Prophet or Dreamer.* And why I pray you? is not that forbidden by GOD to bee taught, which is by God forbidden to be heard? *Becauſe* (quoth he) *the Lord your God doth tempt you, that it may appeare whether you loue him or no, in your wholle heart, and in your wholle ſoule.* The reaſon thē is more cleare then day, why the prouidence of God doth ſome time ſuffer certaine teachers and maſters of the Church to preach certaine new opiniōs that *your Lord God* (quoth he) *may tempt you.* And ſurely a great tentation it is, when as he whom you thinke

thinke a Prophet, a disciple of the Prophetes, whom you esteeme a Doctor and maintainer of the truth, whom you haue highly reuerenced, and most intierly loued, when he sodenly & priuily bringeth in pernicious errors which neither you can quickly spie, lead away with preiudice of your old teacher nor easelie condemne, hindered with loue to your old master.

CHAP. VI.

HERE some man haply doth earnestly desire to see that proued by some ecclesiasticall examples which by the authoritie of *Moises* hath already bene auouched. The demaund is reasonable, and therfore of reason not long to be differred. Wherfore to beginne with those which are yet fresh in memorie, & to the world best knowne. What kinde of tentation thincke you was that of late daies when that vngratious and cursed *Nestorius* sodenly frō a sheepe transformed into a wolfe began to deuour the flocke of Christ, at such

ſuch time as thoſe which were ſpoiled commonly tooke him for a ſheepe and therfore were more ſubiect to his crueltie. For who would haue eaſely imagined him to haue erred, whom euery man knew to haue bene choſen with ſuch iudgement of the Empire, who was ſo highly in grace with the Cleargie, ſo much beloued of all holy men, ſo greatly in fauour with the people, who openly expounded the ſcriptures, and alſo confuted the peſtiferous error of the Iewes: why could not this man, by ſuch meanes eaſelie perſwade any, that he taught aright, preched aright, beleeued aright, who to ſmooth the way & make entrance for his owne hereſie perſecuted & preached againſt the blaſphemies of all others. But this was that which *Moiſes* ſaith: *The Lord your God doth tempt you, if you loue him or no*. And to paſſeouer *Neſtorius* in whom was alwaies more admiration, then profite, more fame thē experience whom for ſome time humane fauour had made greater, then Gods grace exalted. Lett vs rather ſpeake of them

which

which endowed with many giftes, and men of greate induſtrie, haue bene no ſmall tentation to Catholickes, as amongſt the *Pauonians*, in our Fathers memorie *Photinus* is recorded to haue tempted the Church of *Sirminum*, in which being preferred with the liking of all men vnto the dignitie of Preiſthood, for ſometime he behaued himſelfe very Catholikely but ſodenly like that naughtie Prophet or Dreamer of whom *Moiſes* ſpeaketh he beganne to perſwade the people of God committed to his charge, to folow other gods, that is ſtrange and vnknowen errors which before they were not acquainted with. But as this is vſuall, ſo that was verie pernitiouſe, that he had ſo great helpes and furtherance for the aduancing of ſo great wickednes: For he was both of an excelent witte, and ſingulerly well learned, and paſſing eloquent, as he which both in diſputation and writing was copious & graue in either language as appeareth by the bookes which he wrote partly in greek and partly in the latin tong. But it happened

ned well that Christes sheepe committed to his charge very vigilāt and carefull in keeping the Catholike faith did speedely remember *Moises* warning, and therfore albeit they admired much the eloquence of their Prophet and Pastor: yet were they not ignorant of the temptation. And therefore whom before they folowed as the cheefe leader of the flocke, the same very man afterward they auoided as a rauening wolfe Neither do we learne only by *Photinus* but also by the example of *Apollinaris* the daunger of this ecclesiasticall tentation, and therby also be admonished diligently to keepe & retaine our faith and religion. For this *Apollinaris* procured his auditors great trouble & anguish of mind, whileſt the authoritie of the Church drew them one way, and the acquaintance of their master haled them another, so that wauering & tottering betwixt both, they were vncertaine whether parte was best to be followed. But haply he was such a one as easely deserued to be contemned. Nay he was so famous and worthie a man,

that

that in very may thinges he wone credite too faſt. For who ſurpaſſed him in ſharpnes of witt? in exerciſe, in learning? how many hereſies in many and greate bookes hath he ouerthrowne? how many errors againſt the faith hath he cõfuted? That moſt notable & great worke of thirtie bookes in which with great waight of reaſon he confounded, the franticke cauills of *Porphirius* doth giue credit to my report, and teſtifie the truth of my relation. It were too long to rehearſe vp all his workes for which he might haue bene compared to the cheefe pillors of Gods Church, had not the prophane licentiouſneſſe of hereticall curioſitie, by inuenting I know not what new opinion ſpotted and diſcredited all his former labours, whereby his doctrine was accounted not ſo much an edification, as an eccleſiaſticall tentation.

CHAP.

CHAP. VII.

HERE ſome man perhaps requireth to know what hereſies theſe men aboue named taught: that is, *Neſtorius*, *Appollinaris*, & *Photinus*. This pertaineth not to the matter, whereof we now intreat, for it is not our purpoſe to diſpute againſt each mans particuler error, but only by a few exãples plainly and clerely to proue, that to be moſt true which *Moyſes* ſaith, that if at any time any eccleſiaſticall maſter, yea & a Prophet for interpreting the miſteries of the prophetical viſions, goeth about to bring in any new opinion into the Church, that the prouidence of god doth permitt it for our proofe & triall. But becauſe it will be profitable, I will by a litle digreſſion breefely ſet downe what the forenamed heretickes *Photinus*, *Appollinaris*, & *Neſtorius* taught This then is the hereſie of *Photinus*. he affirmeth that God is as the Iewes beleeue ſinguler and ſolitary, denyning the fulneſſe of the Trinity not beleuing that there is any perſon of the word of

God, or of the holy ghoſt he affirmeth alſo, that Chriſt was onlye man, who had his begining of the virgin MARY, teaching verie earneſtly that we ought to worſhipe only the perſon of god the father, & to honor Chriſt only for man. This then was *Photinus* opinion. now *Appollinaris* vaunteth much as though he beleeued the vnitie of Trinitie with full & ſound faith but yet blaſphemeth he manifeſtly againſt our Lordes incarnation. For he ſaith that our Sauiour either had not mans ſoule at all, or at leaſt ſuch a one, as was neither indued with mind or reaſon furthermore he affirmeth that Chriſts body was not takē of the fleſh of the holy virgin MARY, but deſcended from heauen into the wōbe of the Virgin, holding yet doutfully and inconſtantly ſome time that it was coeternall to the word of God, ſome time that it was made of the diuinitie of the word: for he would not admit two maner of ſubſtances in Chriſt, the one diuine, the other humane, the one of his Father, the other of his Mother, but did thinke that the verie nature

ture of the word was deuided into two partes, as though the one remained in God, and the other was turned into fleſh, that wheras the truth ſaith, that Chriſt is one conſiſting of two ſubſtances, he contrary to the truth affirmeth, of the one diuinitie of Chriſt to be two ſubſtances: and theſe be the aſſertions of *Apollinaris*. But *Neſtorius* ſicke of a contrarie diſeaſe whileſt he faineth a diſtinction of two ſubſtances in Chriſt, ſodenly bringeth in two perſons: and with monſtrous wickednes, will needs haue two ſonnes of God, two Chriſtes, one that was God, and another that was man, one begotten of the Father, another begotten of his Mother. And therfore he ſaieth that the holy Virgin MARY is not to be called the mother of God, but the mother of Chriſt, becauſe, that Chriſt which was borne of her was not God but man. And if any man thinke that in his bookes he ſaith there was one Chriſt and that he preached one perſon of Chriſt, I muſt needs confeſſe that he lacketh not ground to ſay ſo, for that he did either of craftie

pollicie, the rather to deceaue, that by ſome good thinges, he might the more eaſely perſwade nought as the Apoſtle ſaith. *By the good thing he hath wrought me death.* Wherfore either craftely as I ſaid in certaine places of his writings he vaunteth to beleeue one perſon in Chriſt, or elſe ſurely he did hold, that after our Ladies deliuerie, two perſons became in ſuch ſort one Chriſt that yet in the time of our Ladies cõception or deliuerie, & for ſome time after, there were two Chriſtes, and that Chriſt was borne firſt like vnto another man, and only was man, and not yet ioined in vnitie with the perſon of God the word, and that afterwarde the perſon of the word deſcended downe aſſuming and ioininge him ſelfe to that man in vnitie of perſon, & although he now remaine in glorie aſſũpted for ſome time yet there ſeemeth to haue bene no difference betwixte him and other men. Thus then *Neſtorius*, *Apollinaris*, *Photinus*, like mad dogges barked againſt the Catholicke Church: *Photinus* not cõfeſſing the Trinity: *Apollinaris* main

Rom. 7

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taining the nature of the Word conuer tible, & not confeſſing two ſubſtances in Chriſt, denying alſo either the whol ſoule of Chriſt, or at leaſt that it was in-dued with mind and reaſon, beleeuing for his pleaſure what he liked of the ſe-cond perſon in Trinitie. *Neſtorius* by defending either alwaies or for ſome time two Chriſtes. But the Catholicke Church beleeuing aright both of God and of our Sauiour, neither blaſphe-meth againſt the miſterie of the Trini-tie, nor againſt the incarnatiō of Chriſt for it worſhipeth one Diuinitie in Tri-nitie and reuerenceth the equalitie of the Trinitie in one and the ſame maie-ſtie cōfeſſing one Chriſt, not two, and the ſelfe ſame both God and man, be-leeuing in him one perſon, yet acknow ledging two ſubſtances, but yet belee-uing one perſon: two ſubſtances, be-cauſe the word of God is not mutable that it can be turned into fleſh: one per ſon leaſt profeſſing two ſonnes, it may ſeeme to worſhip a quaternitie & not to adore the Trinitie.

CHAP. VIII.

BVT it is worth the labor to declare this matter more plainely, more ſubſtantially, more diſtinctly. In God is one ſubſtance and three perſons, in Chriſt be two ſubſtances, but one perſone. In the Trinitie there is an other, and an other, but not another and an other thing. In our Sauiour is not an other, & another, but an other & other thing. How is there in the Trinitie an other and an other, but not another & an other thing, Marry becauſe there is an other perſon of the father, an other of the ſonne, and an other of the holy ghoſt: But yet not an other & another nature, but one & the ſelfe ſame: How is there in our Sauiour another and another thinge not another and another, becauſe there is another ſubſtance of the diuinitie and another ſubſtance of the humanitie, but yet the deitie & the humanitie is not another and another but one and the ſelfe ſame Chriſt, one and the ſelfe ſame ſonne of God, and one and the ſelfe ſame perſon, of the

ſelfe

ſelfe ſame Chriſt and ſonne of God. As in a man the body is one thing, and the ſoule is another thing, but yet the body and the ſoule are but one and the ſelfe ſame man. In *Peter* & *Paule* the ſoule is one thing, the body is another thing, & yet the body & the ſoule are not two *Peters*, nor the ſoule is not one *Paul*, and the body an other *Paul*, but one & the ſelfe ſame *Peter*, one and the ſelfe ſame *Paul*, ſubſiſting of a doble and diuerſe nature of the body and the ſoule. So therfore in one and the ſelfe ſame Chriſt there are two ſubſtãces, but one a diuine ſubſtance, the other humane, the one of God the Father, the other of the Virgin his Mother, the one coeternall and equall to the Father, the other ſubſtantiall to his Mother, yet one and the ſame Chriſt in both ſubſtances. Therefore there is not one Chriſt God another Chriſt man, not one increated, another created, not one impaſſible, another paſſible, not one equall to the Father, another leſſe then the Father, not one of the father, another of the mother, but one and the ſelfe ſame

Christ God and man, the same increated and created, the same incommutable and impassible, the same changed and suffered, the same equall and inferiour to the father: The same begotten of his father before all times, the same conceaued of his mother in time, perfect God and perfect man, in him as God is perfect Diuinitie, in him as man is perfect humanitie, perfect humanitie I say because it had both soule and body, yet a true body such as our body is and such as his mothers was, and a soule indued with vnderstanding with mind and reason. There is therfore in Christ, the Word, the Soule, the Flesh, but yet all these togither is one Christ, one sonne of God, our only Sauiour and Redeemer: One I say, not by any I knowe not what corruptible confusion of the diuinitie & humanitie togither, but by a certaine perfecte and singuler vnitie of person: for that coniunction did not chaunge or conuert either into other (which is the proper error of the *Arians*) but did rather so vnite both in one that as the singularity

of

of one and the ſame perſon remayneth alwayes in Chriſt ſo likewiſe the properties of both natures do for euer continue, ſo that neither God euer beginneth to be a body, nor now at any time ceaſeth to be a bodie, which thinge is alſo more apparante by ſome humane example for not only in this world, but alſo in the next euery man ſhall conſiſt of body and ſoule, and yet neuer ſhall either the bodie be changed into the ſoule: or the ſoule euer conuerted into the bodie, but as euery man ſhall liue for euer, ſo for euer of neceſſitie in each man the differnce of either ſubſtance ſhall continue. So likewiſe in Chriſt each property of either ſubſtance, ſhall continue for euer, ſauing alwaies and reſeruing the vnity of perſon. And whē we often name this word *Perſon* and ſay that the ſonne of God was made man, we muſt take great heed that we ſeeme not to ſay that God the Word the ſecond perſon in Trinitie tooke vpon him our actions only in imitation and rather in ſhew and ſhadow & not as a perfect & very man practiſed hu- *Vide annotā.*

mane conuerſation: as we ſee vſed in Theaters and Stages where one man in a litle time, taketh vpō him many parts of which notwithſtanding him ſelfe is none, for as often as we counterfeite an other mans actions, we ſo exerciſe his office, that yet we be not thoſe men whoſe actions we take vpon vs for neither a tragedie player (to vſe prophane examples and ſuch as the *Maniches* alledge) when he playeth the Preiſt or King, is therefore a Preiſt or King, for ſo ſoone as the tragedie endeth that perſon alſo which he played forth with ceaſeth: God keepe vs from this horrible & wicked mockerie. Let this madnes be proper to the *Maniches*, which preaching a broade their owne fantaſies, affirme that God the ſonne of God not to haue bene ſubſtantiuelye the perſon of man, but to haue fained the ſame by ſuppoſed action and conuerſation. But the Catholicke faith affirmeth that the word of God was ſo made man, that he tooke vpon him our nature and the proprieties belonging to the ſame, not deceitfully & in ſhew

but

but truely & verily, and did ſuch things as belong to man, as his owne, and not as one that imitated other mens actiõs, and was verily that which in life & conuerſation he did ſhewe him ſelfe to be, as we our ſelues alſo, in that we ſpeake vnderſtand, and ſubſiſt do not counterfeite our ſelues to be men but are verily men. For neither *Paule* and *Iohn* (to ſpeake of them eſpecially for example ſake) were men by imitation, but by ſubſiſtence, neither likewiſe did *Paule* counterfeite the Apoſtle or faine him ſelfe *Paule*, but was in veritie an Apoſtle and was *Paule* by ſubſiſtence. In like maner God the Word by aſſuming and hauing fleſh, in ſpeaking doing, and ſuffering, in fleſh, yet without any corruption of his nature vouchſafed perfectly to performe this, to weet not that he ſhould imitate or counterfeite, but exhibite him ſelfe a perfecte man, not that he ſhould ſeeme or be thought a very man, but ſhould in veritie ſo be and ſubſiſt. Therfore as the ſoule ioined to the fleſh and yet not turned into the fleſh, doth not imitate a man

man but is a man, & not a man in ſhew and apparance but in ſubſtance. So God the Word without any conuerſiō of him ſelfe, vniting him ſelfe to man was made man not by confuſion, not by mutation, but by ſubſiſting. Lett that expoſition therfore of a fained and counterfeite perſon vtterly be reiected in which alwaies one thing is in ſhew, and an other in deed, in which he that doth ought is neuer the ſame perſon whom he repreſenteth: for God forbid that we ſhould beleeue that God the Word tooke vpon him the perſon of man after ſuch a deceitfull manner, but rather in this ſort that his ſubſtance remaining incōmutable in it ſelfe, & yet taking vpon him the nature of perfecte man, was him ſelfe fleſh, was him ſelfe a man, was him ſelfe the perſon of a man not deceitfully but truely, not in imitation, but in truth & ſubſtance, not finally after that ſort which with actiō ſhold deſiſt, but after that maner which perfectlye in ſubſtance ſhould perſiſt. This vnitie therfore of perſon in Chriſt was not framed, and finiſhed after the

virgins

virgins deliuerie, but in her very wõbe. For we muſt diligently take heed that we confeſſe Chriſt not onely one, but alſo to haue bene alwaies one, becauſe it is an intollerable blaſpheimy to graũt him now to be one and yet contende that once he was not one, but two, that is one after the time of his Baptiſme, but two in the time of his Natiuitie, which great ſacriledge we can not otherwiſe auoid, but by confeſſing that man was vnited to God in vnitie of perſon, not in his aſcention, not in his reſurrection, not in his baptiſme, but in his mothers wombe and immaculate conception: by reaſon of which vnitie of perſon both the proprieties of God are indifferently and promiſcually attributed to man, and the proprieties of man aſcribed to God: Hereof it cometh that which is written in the ſcripture, that the ſonne of man deſcended from Heauen, and the Lord of maieſty was Crucified vpon earth: Hereof alſo it proceedeth that we ſay that whẽ our Lordes fleſh was made, whẽ our Lords body was framed that the very word

Ioan.6

of

of God was made, the very wiſdome of God was repleniſhed with created knowledge as in the foreſight of God

Pſa. 21. *His hands & feet are ſaid to be digged:* Frō this vnitie of perſon, I ſay it proceedeth by reaſon of like miſtery that whē the fleſh of the word of God was borne of his pure & immaculate morher, we do moſt Catholickly beleeue that God him ſelfe the Word was borne of the Virgin and moſt impiouſly the contrarie is maintained: Which being ſo god forbid that any one ſhould go about to dēpriue the holy Virgin MARY of her priuiledges of gods fauour as her eſpeciall glorie: For ſhe is by the ſinguler grace of our Lord and God her ſonne to be confeſſed moſt truely and moſt bleſſedly to haue bene the mother of God, but yet not in ſuch ſorte as an impious hereticke imagine and ſuſpecte, who affirme that ſhe is to be reputed in name only and appellation the mother of God, as ſhe forſoth which brought forth that man which afterwarde became God, as we ſay ſuch a woman is the mother of a Preiſt or Biſhoppe not

becauſe

becauſe ſhe brought him that then was either Preiſt or Biſhop, but by generating that man which afterwarde was made a Preiſt or Biſhoppe: not in that manner I ſay the bleſſed Virgin is to be called the mother of God, but rather becauſe as haue bene ſaide, that moſt holy miſterie was finiſhed in her ſacred wombe which by reaſon of a ſinguler and one onely vnitie of perſon as the Word in fleſh is fleſh, ſo man in God is God.

CHAP. IX.

BVT now what hath already bene ſaid towching the foreſaid hereſies or concerning the Catholicke faith, let vs in few wordes and compēdiouſly for memorie ſake repeate them ouer againe, that therby with more facilitie they may be vnderſtoode & with more ſuretie retained. Accurſed therfore be *Photinus* not admitting the fulnes of the Trinitie and affirming our Sauiour Chriſt to haue bene only man. Accurſed be *Appollinaris* maintaining in Chriſt corruption of changed diuinitie and

and bereauing him of the proprietie of perfect humanity. Accurſed be *Neſtorius* denying God to haue bene borne of a virgin, teaching two Chriſtes and ſo abandoninge the faith of the Trinitie bringing in a quaternitie. But bleſſed be the Caholicke Church which adoreth one God in perfecte Trinitie and likewiſe worſhippeth equalitie of Trinitie in one diuinity, ſo that neither ſingularitie of ſubſtance cõfoundeth proprietie of perſons nor diſtinctiõ of Trinitie ſeperateth vnitie of deitie. Bleſſed I ſay be the Church which beleeueth in Chriſt two true and perfect ſubſtances but one only perſon, ſo that neither diſtinction of natures doth deuide the vnitie of perſon, nor vnitie of perſon doth confound the difference of ſubſtances. Bleſſed I ſay be the Church which to thend ſhe may cõfeſſe Chriſt alwaies to be and to haue bene one acknowledgeth man vnited to God, not after our Ladies deliuery but euen then in his mothers wombe. Bleſſed I ſay bee the Church which vnderſtandeth God made man not by any conuerſion

of

of nature but by reaſon and meanes of perſon, and not that a fained and tranſitorie perſon but ſubſtantially ſubſiſting & permanent. Bleſſed I ſay be the Church which teach that this vnitie of perſon hath ſo great force that by reaſon therof by a miſterie ſtrange and ineffable ſhe aſcribeth vnto man the proprieties of God, & attributeth to God the proprieties of man. For by reaſon of this vnitie of perſon ſhe confeſſeth that man as he was God deſcended from Heauen, and God as he was man was made vpon earth, ſuffered & was Crucified. Bleſſed therfore is that venerable, happie and ſacred confeſſion and cõparable to thoſe ſupernall praiſes of the Angells, which glorifieth one Lorde God with triple ſanctification. For this is the principal reaſon why the Church teacheth the vnitie of Chriſt, leaſt otherwiſe ſhe ſhould exceed the miſterie of the Trinitie.

And let this ſuffice touchinge this matter ſpoaken by way of digreſſion: hereafter if it pleaſe God I will intreate and declare theſe pointes more copi-

ously. Now to returne to our former purpose.

CHAP. X.

WE haue said in the premisses that in the Church of God the error of the master is a great tentation to the people, and the more learned he were that erred, so much the greater was the tentation: Which we shewed first by the authority of holy scripture, afterward by the examples ecclesiasticall of those men, which for some time reputed & accounted sound in faith, yet at last fell either in some other mans error, or else coined a new heresie of their owne: This surely is a greate matter, profitable to be learned and necessarie to be remẽbred, which once again we must inculcate & make plaine by greater store of exãples, that almost all Catholickes may know that with the Church they ought to receiue Doctors and not with the Doctors to forsake the faith of the Church. But I am of this opinion, that although I could

could bring forth many to ſhewe this kinde of tentation, yet there is almoſt none which can be compared to the tentation of *Origen*, in whom were verie many giftes, ſo rare, ſo ſinguler, ſo ſtrange, that in the begining any wold haue thought that his opinions might haue bene beleued of all men. For if life procureth authoritie, he was a man of great induſtrie, of great chaſtititie, patience & labour, if familie or learning who more noble? being of that houſe, which was honorable for martyrdome, him ſelfe afterward for Chriſt depriued not of father only but alſo ſpoiled of all his patrimonie, & ſo much he profited in the miſteries of holy pouertie, that as it is reported, for the confeſſion of Chriſtes name he often indured much affliction. Neither was he only adorned with theſe giftes, all which afterward ſerued for tentation, but was indued alſo with force of witte, ſo profound, ſo quicke, ſo delicate, that he far excelled almoſt all other whatſoeuer. A man of ſuch wonderfull learning & erudition that there were few

things in Diuinitie, in humane Philoſo
phie haplye nothing which he had not perfectly attained: who hauing gotten the treaſures of the greeke tongue, laboured alſo about the hebrew. And for his eloquence what ſhould I ſpeake of? whoſe talke was ſo pleaſant, ſo delectable, ſo ſweet, that in mine opinion, not wordes but honie flowed from his mouth. What thinges were ſo hard to beleeue which with force of argument he made not plaine, what ſo diffidulte to bring to paſſe, which he made not to ſeeme eaſie? But perchance he maintained his aſſertions by arguments only: Nay without queſtion there was neuer any Doctor which vſed more examples of ſacred ſcripture. But yet happelie he wrote not much? No man liuing more, yea ſo much that in mine opinion all his workes are ſo far from being read ouer, that they can not poſſiblie all be found, who not to lacke anie furtherance to learning, liued alſo vntill he was paſſing olde. But yet perchaunce vnfortunate in his ſcholers: What man euer more happie, hauing trained

trained vp and bene maſter to infinite Doctors, to Preiſtes without number, to Confeſſors and Martirs. Now who is able to proſecute with wordes, in what admiration he was with all men? in what glory, in what credite & grace? Who more zealous in religion repaired not to him, from the furtheſt partes of the world? What Chriſtian did not almoſt worſhip him as a Prophet? what Philoſopher did not honour him as a maſter, and how greatly he was reuerenced not only of priuate men, but alſo of the Empire it ſelfe, hiſtories doe ſpeake which reporte that he was ſent for of *Alexander* the Emperors mother to weet, for his merit of heauenly wiſdome with the grace and loue wherof he was inflamed. His epiſtles alſo teſtifie the ſame thing which with autho ritie of a Chriſtian maſter he wrote vnto *Phillip* the Emperor the firſt Chriſtian amongeſt all the Romane Princes. And if any man vpon our report admit teth not the teſtimonie of a Chriſtian touching his wonderfull knowledge, and learning, at leaſt let him receaue

the confeſſion of an heathen Philoſopher. For that impious *Porphirie* ſaith that him ſelfe being but yet as it were a boy, moued with his fame, trauailed vnto *Alexandria* where he did ſee him being then olde, but yet ſuch a one & ſo learned as he that had attained to the perfection of all knowledge. Day would ſooner faile me, then I coulde touch though breiflye thoſe notable gifts which were in that man, all which notwithſtanding pertained not only to the gloric of religion, but alſo to the greatnes of the temptation. For who is he that would willingly haue forſaken a man of ſuch wit, of ſo deepe learning, of ſo rare grace, and would not ſooner haue vſed that ſaying, that he had rather erre with *Origen* then beleeue aright with others. And what ſhould I ſay more, the matter came to that iſſue, that as the end ſhewed, not an vſuall & commō, but a paſſing dangerous tentation of ſo worthie a man, ſo famous a Doctor, ſo notable a Prophet, caried very many from the true and ſound faith of the Church: For this

Origen

Origen ſo rare and ſinguler a man, abuſing the grace of God, to inſolently flattering him ſelfe, to much in his own witte, beleeuing him ſelfe more then reaſon would, litle eſteeming the olde ſimplicitie of Chriſtian religion, preſuming to be wiſer then all other, contemning the traditions of the Church, and the olde Fathers documents, waded ſo far in expounding cartaine chapters of the ſcripture after a new faſhiō, vntill he deſerued, that the Church of God ſhould alſo ſay of him. *Yf there ariſe vp in the middeſt of thee a Prophet*, & a litle after *thou ſhalt not heare* (quoth he) *the wordes of that Prophet*. And againe *becauſe* (quoth he) *your Lorde God doth tempt you whether you loue him or no*. And ſurely it is not only a tentation but alſo a great tentation when a man carieth away ſecretly and by litle and litle the Church depending vpon him (admiring his witt, knowledge eloquence, conuerſation, & grace, nothing ſuſpecting him, nothing fearing him) ſodenly from the olde religion to a prophane & new doctrine. But ſome

will say that *Origens* bookes be corrupted: I will not gaine say it, but rather it were so: for that hath both bene said & written of some not only Catholickes, but also Hereticks. But this is now the point we haue to cõsider, that although not he, yet the bookes passing abrode vnder his name are a greate tentation, which stuffed with many horrible blasphemies, are read and vsed, loued, and liked, not as the bookes of others, but as his owne workes: so that although *Origen* gaue no cause of erroneous doctrine, yet his authoritie hath bene the occasion why the error hath bene liked and folowed.

The case also of *Tertullian* is the very same with the former: for as *Origen* is to be thought the best amongest the Greeke Doctors, so *Tertullian* without controuersie the cheefe of all the latin. For who was more learned then hee? Who in Diuinitie or Humanitie more practised? for by his great and wonderfull capacitie of witt, he attained to, & imbraced all Philosophie, all the sectes of Philosophers, all their authors and

patrons

patrons, all their learning, all sortes of histories and studies. And for his witt, was he not so excellent, so graue, so sharpe, that he almost vndertooke the ouerthrow of nothing which either by quicknes of witt or waight of reason he crushed not in peeces. Now who is able to set downe the commendacion and praise which his stile and phrase of speach deserued, which was so fraught (I know not how) with that force of reason, that such as could not be perswaded, were cõpelled: whose almost so many wordes, so many sentences, so many sences, so many victories. This is well knowne to *Marcion* and *Appelles*, well knowne to *Praxeas*, and *Hermogenes*, the Iewes vnderstãd this, the Gentiles haue tried it, the *Gnostikes* haue proued it. and diuers others haue felt it: whose blasphemouse opinions he hath ouerthrowne with his many & great volumes, as it had bene with thũder and lightning. And yet this man after all this, this *Tertullian* I say, not holding the Catholicke religion, that is the vniuersall and olde faith, being

far more eloquent then fortunate, chā-ging afterwarde his minde, did at laſt that which the bleſſed Confeſſor *Hillarie* in a certaine place writeth of him. *He diſcredited* (quoth he) *with his latter error his probable writings*: and therfore he was alſo a greate tentation in the Church. But hereof I will ſaye no more, only this I add, that by his defending againſt the precept of *Moiſes*, for true prophecies the new madneſſe of *Mōtanus* ſpringing vp in the church and theſe mad dreames of a new doctrine of the franticke woman, he deſerued that we ſhould alſo ſay of him and his writinges. *Yf a Prophete ſhall riſe vp in the mideſt of thee* and ſtraight after, *thou ſhalt not heare the wordes of that Prophet*. Why ſo? *Becauſe* (qnoth he) *your Lord God doth tempt you whether you loue him or no*. We ought therfore euidently to note by theſe ſo many ſo great & diuers, others ſuch waighty examples, and by the law of Deuteronomie moſt cleerely to vnderſtand that if at any time any eccleſiaſticall teacher ſtraieth frō the faith, that gods

prouidence

prouidence doth ſuffer that for our triall, whether we loue him or no in our wholle hart and in our wholle ſoule.

CHAP. XI.

WHICH being ſo, he is a true and perfect ſincere Catholicke that loueth Gods truth, that loueth his body the Church, that prefer-reth nothing beefore the religion of God, nothinge before the Catholicke faith, not any mans authority, not loue, not will, not eloquẽce, not philoſophie but contemning all theſe things, ſetled in faith; ſtable & permanẽt, whatſoeuer he knoweth the Catholicke Church vniuerſally in old time to haue holden, purpoſeth with him ſelfe only to hold and beleeue: and therfore whatſoeuer new doctrine and not before heard of ſuch a one perceaue to be brought in of ſome one man, beſide or contrarie to the olde Saintes and Doctors, lett him know that not to pertaine to religion but rather to tentation, for his proofe and triall, eſpecially being in-

ſtructed

ſtructed with the ſaying of the Apoſtle Sainte *Paule*. for this is that which he writeth in his firſt epiſtle to the *Corinthians*. *There muſt* (quoth he) *be hereſies alſo that they which are approued may be made manifeſt amõgeſt you*. As thogh he ſhould ſay. This is the cauſe why the authors of hereſies are not ſtraight rooted out by God, that the prooued may bee made manifeſt, that is euery one may appeare how ſtedfaſtly, faithfully and conſtantly, he loueth the Catholicke faith. And certaine it is that ſtraight vpon the ſpringing vp of any Noueltie, the waightie corne is diſcerned from the light chaffe, then is that eaſelie ſhaken out of the floare which before lightly remained in the floare, for ſome by and by leape away, others only ſhaken are afraid to periſh, and aſhamed to returne, remaining wounded, halfe dead, halfe aliue, like vnto thoſe which haue druncke ſo much poiſon, as neither killeth, nor digeſteth, neither bringeth death, nor yet permitteth to liue. Alas the miſerable ſtate of ſuch perſons, with what ſeas of cares,

with

with what ſtormes are they toſſed? for ſome time as the winde driueth them, they are caried away headlong into error, an other time coming again to thē ſelues, they are ſhaken & beatē like contrary waues ſtriuing togither, ſomtime with raſh preſumption they allow ſuch thinges, as ſeeme vncertaine, an other time of puſillanimitie they feare thoſe thinges which are certaine, doubtfull which way to take, which way to returne, what to deſire, what to auoide, what to holde, what to let go: which miſerie & affliction of a waurering harte and not ſetled, were they wiſe, is the ſalue of Gods mercie towardes them. For this is the reaſon why (being out of the ſafe porte of the Catholike faith) they are ſhaken, toſſed, and almoſt killed with ſtormes and troubles, to the end they ſhould ſtrike downe the ſailes of their proud mind, which they noughtely hoiſed vp to the windes of nouelties, & ſo reture & keepe thēſelues within the moſt ſure port of their calme and good mother, & firſt caſt vp thoſe bitter & turbulēt waters of errors that afterward

terward they may drinke of the flowing riuers of liuelie & runing water. Let them learne to forget well, which well they haue not learned, and thoſe articles which the Church teacheth, and by reaſon are to be attained to: let thē in Gods name comprehend, and thoſe which ſurpaſſe reaſon let them by faith beleeue.

CHAP. XII.

WHICH being ſo, ofte times calling to minde and remembring the ſelfe ſame thing: I cannot ſufficiently maruell at the great madnes of ſome men, at ſo great impietie of a blinded harte, to conclude at ſo greate a licentious deſire to error, that they be not content with the rule of faith once deliuered vs, and receiued from our aunceſtors, but do euery day ſearch and ſeeke for new doctrine, euer deſirous to add, to change, and to take a way ſom thing from religiō as though that were not the doctrine of God, which was once ſufficiently reuealed, but rather mans inſtitutiō, which cannot

not but by continuall correction (or rather corruption) come to perfection: Whereas the diuine ſcriptures crye out *Do not tranſlate the boundes which thy fathers haue ſet downe*, and *Do not iudge ouer thy iudge*. And, *the Serpent will bite him that cutteth the hedge*. And that ſaying of the appoſtles by which all wicked nouelties of all heritickes haue often bene cut in peces as it were with a ſpiritual! ſworde and alwaies herafter are. *O Timothie keepe the depoſitum auoiding the prophane nouelties of voices and oppoſitions of falſly called knowledge which certaine promiſinge haue erred about the faith*. And yet for all this, ſome there be ſo ſhameles, ſo impudent, ſo obſtinate, which will not yelde to ſuch force of diuine ſcripture, which be not moued with ſuch waight of reaſon nor yet ſhaken with ſuch heauenly hãmers, to conclude which be not beaten in peeces with ſuch celeſtiall lightning: *Auoide* (quoth he) *the prophane nouelties of voices*. He ſaieth not auoide antiquities, he ſaieth not auoid auncientnes, nay rather ſheweth what contrariwiſe

riwiſe ſhould folow. For if nouelty is to be auoided, antiquitie is to be retained if nouelty be prophane, antiquitie is ſacred, & *oppoſitiõs* (quoth he) *of falſly called knowledge*. Verily the name of knowledge in the ſchooles of Hereticks is falſe, where ignorance is called knowledge, miſt, reputed cleerenes, & darknes termed by the name of light. *Which certaine* (quoth he) *promiſing haue erred about the faith*. What promiſed they, when they erred about the faith? What elſe, but I know not what new and vnknowen doctrine? For you may heare ſome of them ſay. O ye vnwiſe and ſeelie ſoules which commonly are called Catholickes, come and learne the true faith, which no creature vnderſtãdeth beſides vs, which hath bene hidden, many hundred of yeeres paſt, but of late hath bene reuealed and laid open, but learne it priuily, learne it ſecretly, for it will delight you. And againe when you haue learned it, teach it ſecretly, that the world may not vnderſtand it, that the Church may not know it, for it is graunted to fewe to vnder-

vnderſtand the ſecret of ſo great a miſterie. Are not theſe thincke you the wordes of that harlot which in the Prouerbes of *Salomon* calleth vnto her the paſſengers: *Who is* (quoth ſhe) *moſt foole amõgeſt you let him turne vnto me.* Prou. 9
And ſuch as be of ſmall iudgement ſhe exhorteth, ſaying. *Touch willingly ſecrete bread, and drinke ſweet water priuily.* What foloweth? *But he knoweth not* (quoth he) *how in her company earthly men do periſh.* who be theſe earthly men? Let the Apoſtle declare: *Thoſe* (quoth he) *which haue erred about the faith.* But it is worth the labour more diligently to examine the Apoſtle his whole Chapter. *O Timothie* (quoth he) *keepe the depoſitũ auoiding prophane nouelties of voices.* This exclamation O, both ſheweth foreſight and alſo argueth charitie: for he foreſawe certaine errors which before hand he was ſory for: who at this day hath the place of *Timothie*? but either the whole Church or eſpecially the wholle body of Prelates, who ought them ſelues to haue the wholle knowledge of diuine reli-

gion, and alſo to inſtruct others, what is ment by *keepe the depoſitum.* Keepe it quoth hee for feare of theeues, for daunger of enemies, leaſt when men be a ſleepe they ouer-ſow cockell amongeſt the wheat, which the ſonne of man hath ſowed in his feild. *Keepe* (quoth he) *the depoſitum.* What is mēt by this *depoſitum*: that is, that which is committed to thee, not that which is inuented of thee: that which thou haſt receaued, not that which thou haſt deuiſed: a thing not of witt, but of learning: not of priuate vſurpation, but of publicke tradition: a thing brought to thee: not brought forth of thee: wherin thou muſt not be an author, but a keeper: not a beginner, but a folower: not a leader, but a comer after: *Keepe the depoſitum.* Preſerue the talent of the Catholicke faith pure and ſincere, that which is committed to thee, let that remaine with thee, and that deliuer vnto the people. Thou haſt receiued gold render then gold, I will not haue one thing for another. Do not for gold giue me either impudently leade or craftily braſſ

An excelent expoſition of S. Paules wordes.

braſſe, I will not the ſhew, but the verie nature of golde it ſelfe. *O Timothie, O Preiſte*, O Teacher, O Doctour, if Gods gift hath made thee meete and ſufficient for thy witt, exerciſe and learning, ſhew thy ſelfe *Beſeelel*, that diuine workeman in building of the ſpirituall tabernacle, ingraue thoſe pretious ſtones of Gods religion, faithfully ſet them, wiſely adorne them, put vpon them brightnes, giue them grace, giue thē bewtie. That which men before beleeued obſcurely, let them by thy expoſition vnderſtand more cleerly. Let poſteritie reioice for comming to the knowlege of that by thy means, which antiquitie without that knowledge had in veneration. Yet for all this, in ſuch ſort deliuer what thou haſt learned, that albeit thou teacheſt newly and after a new maner: yet thou neuer preach a new religion and deliuer a new faith.

CHAP. XIII.

BVT peraduenture ſome will ſay, ſhall we then haue no increaſe of religion in the Church of Chriſt? no

growing on, no proceeding forward? To which I anſwere and ſay. Let vs a-Gods name haue the greateſt and moſt that may be. For who is either ſo enuious to men, or hatefull to God which wold labour to ſtop or hinder that? but yet in ſuch ſort & with this prouiſo that it may appeare to be truely an increaſe in faith & not proue to be a change in religion for this is the nature of ſuch thinges as increaſe, that in them ſelues they become and grow greater. And this is the nature of a change & mutation, that ſome thing be turned from one thing which it was, to an other which it was not: Conuenient it is and very neceſſary, that the vnderſtanding, knowledge, and wiſdome, aſ well of e uery man in particuler, as of all in common: as well of one a lone, as of the wholle Church in generall, of all ages in times paſt, ſhould aboundantly increaſe and go forwarde, but yet for all that, onely in his owne kinde and nature, that is in the ſame faith, in the ſame ſence, in the ſame ſentence. In this caſe let the religion of our ſoule

imitate

imitate the nature of our bodies, which although with proces of time they paſſ ouer many yeeres, yet they remaine the ſame that they were. There is great difference betwixt floriſhing youth & withered age, yet the ſelfe ſame men become olde which before were yong ſo that although the ſtate and condition of one and the ſelfe ſame man be altered, yet one very nature and perſon, doth ſtill remaine. The limmes & members of infants be ſmall, of young men great, yet not diuers but the very ſame. So many iointes as young childrē haue ſo many haue they when they be men, and if any partes there be, which with increaſe of yeeres ſpring forth, thoſe before by nature were in man virtually planted, ſo that no newe thing come forth in olde men, which before were not contained in them being yet children. Wherfore there can be no doubt, but that this is the due and right order of growing, the moſt naturall & goodlieſt way of increaſing only to haue in olde yeeres, thoſe mēbers, thoſe partes and iointes which the wiſdome of our

Creator before framed when we were yet but litle ones: And therfore if a man be afterward chãged into ſome other ſhape or likenes thẽ his nature require: or if the number of his mẽbers be more or leſſe thẽ nature preſcribeth: then of neceſſitie the wholle body muſt either periſhe or become monſtrouſe, or at leaſt remaine lame & maimed. In like manner Chriſtian religion muſt folow theſe rules of increaſing and growing, to weet, that with yeeres it waxe more ſound, with time become more ample, with continuance be more exalted, yet remaine pure and incorrupt, and continue full and perfect with each of his partes, and as it were with all his members and proper ſences: And furthermore that it admit no change or mutation, ſuſtaine no loſſe of his proprietie, no varietie or mutabilitie in definition: for example ſake. Our forefathers in olde time in the ſpirituall feilde of the Church, ſowed the wheaten ſeede of true faith and religion, it were now very iniurious and vnreaſonable, that we their poſteritie in ſteed of perfecte and

true

true wheate ſhould reape the falſe error of cockle: And contrariwiſe it is reaſon and very conueniẽt that the beginning and ending not diſagreeing with it ſelfe, we ſhould of the increaſe of wheatẽ ſeed reape the fruit of wheaten religion, ſo that when with tract of time, any of thoſe firſt ſeedes beginne to budd and come forth, let them be tilled & trimmed, yet without chãging ought of the proprietie of the corne ſpringing vp: and albeit faſhion, ſhape and diſtinction, be added & put to, yet muſt the nature of each kinde remaine and abide. For God forbid that thoſe roſie plantes of the Catholike doctrine ſhould be chaunged into thiſtles and thornes, God forbid I ſay, that in this ſpirituall paradiſe, of the ſlippes of Cinamon & Balſme ſhould ſodenly grow vp darnel and poiſon. Therfore what ſoeuer hath by the grace of God and our Fathers faith beene ſowen in this Church, reaſon it is that the ſame be cultiuated & maintained by the induſtry of the childrẽ: meet that it floriſh & waxe ripe, conuenient it grow & come

to perfectiō: for lawfull it is that thoſe auncient articles of heauenly philoſophie, ſhoulde be trimmed, ſmoothed, and poliſhed: but vnlawfull it is that they ſhould be changed, mangled and maimed. And albeit they receaue perſpicuitie, light, and diſtinction, yet of neceſſitie muſt they retaine their fulnes, ſoundnes, and proprietie. For if once this licentiouſnes of wicked fraud be admitted, I tremble to ſpeake what daunger is like to enſue of raſing and abandoning religion, for if we take away any parte of the Catholicke faith, ſtraight waies other partes, and after that other, and againe other, and that as it were of cuſtome and by law ſhall be abandoned. And what followeth when euery parte by litle and litle is aboliſhed but that in concluſion the wholle corps of religion at one blow be refuſed and reiected. And contrariwiſe if new things and olde, forraine and domeſticall, prophane and ſacred, begin once to be confounded togither then muſt needs this cuſtome generally folow, that nothing hereafter remaine

in

in the Church vntowched, nothinge without corruption, nothing ſounde, nothing pure, nothing ſincere, and ſo where before was the ſacred ſchoole of chaſte and immaculate truth, there ſhall be a very brothel houſe of wicked & filthie errors. But God of his goodnes deliuer his ſeruants frō ſuch minds, and let the impious rather & graceleſſe follow that furious & mad proceeding For the Church of Chriſt is a carefull & diligent keeper of religion cōmitted to her charge, ſhe neuer chāgeth or altereth in it any thing, ſhe diminiſheth nothing, nothing ſhe addeth: What is neceſſarie ſhe loſeth not, what is ſuperfluous ſhe forceth not, her owne ſhe maintaineth, not her owne ſhee vſurpeth not, but with all induſtrie laboureth only about this one thing, that is by faithfull & prudent handling of our forefathers doinges, what by them in times paſt was well entered & begone, ſhe poliſheth: what thē was well poliſhed and declared ſhe cōfirmeth: what then was confirmed & defined ſhe retaineth. To conclude what hath ſhe els

endeuoured by the decrees of Councells but that, that doctrine which before was ſimplie credited, the ſame afterward ſhould be more diligently beleeued: that religion which before was taught more ſlowly, the ſame afterward ſhold be preached more inſtantly: That faith which before was more ſecurely reuerenced, the ſame afterward ſhould more carefully be practiſed. This I ſay alwaies & nothing els hath the Church prouoked with the nouelties of Heretickes ſet downe by the decrees of her Councells, to weet onely to confirme that to poſteritie by writing (comprehēding a great ſumme of things in few wordes and often times for more eaſie vnderſtāding to an olde article of faith geuing a new name) which before by tradition ſhe had receaued of her forefathers.

CHAP. XIIII.

BVT to returne to the Apoſtle. *O Timothie* (quoth he) *keepe the depoſitum auoyding prophane nouelties of voices*. Auoyde (quoth he) as a viper, as a

as a ſcorpian, as a baſiliske, leaſt they infecte thee, not only by towching, but alſo with their very eies & breath. what is ment by *Auoide* that is, not ſo much as to eate with any ſuch, what importeth this (*Auoide*) *yf* any man (quoth he) *come vnto you and bring* not *this doctrine*, what doctrine but the Catholicke and vniuerſall, and that which with ſounde traditiō of the truth, hath cōtinued one & the ſelfe ſame, through all ſucceſſions of times, and that which ſhall continue to the worldes ende. What thē? *Receaue him not* (quoth he) *into the houſe, nor ſay God ſaue you, for he that ſaieth vnto him God ſaue you, communicateth with his wicked workes.* *Prophane nouelties of voices* (quoth he) what is (*Prophane*). Thoſe which haue no holines in them, no iote of religion wholie vnknowne to the Church which is the temple of God. *Prophane nouelties of voices* quoth he (*of voices*) that is nouelties of opinions, nouelties of things, nouelties of ſenſes, contrarie to our forefathers faith, contrarye to antiquitie, which if we admitte and re-

1. Cor 5

2. Ioan. 7

ceaue

ceaue, of neceſſitie the faith of our bleſſed aunceſtors, either all, or a greate parte of it, muſt be ouerthrowne, the faithfull people of all ages and times, all holy Saintes, all chaſt, all continent, all virgins, all widowes, all Clearkes, all Deacons, all Preiſtes: ſo manie thouſands of Cõfeſſors, ſo many bands of Martirs, ſo many famous and great cities, and common wealthes, ſo manie Ilandes, Prouinces, Kings, countries, kingdomes, nations, to cõclude almoſt the whole worlde incorporated by the Catholicke faith to Chriſt their heade muſt needs be ſaied, ſo many hũdredes of yeeres to haue bene ignorant, to haue erred, to haue blaſphemed, to haue beleeued they know not what. *Auoide* (quoth he) *Prophane nouelties of voices*, to receiue which, which to folow neuer was the cuſtome of Catholickes, but alwaies the propertie of hereticks. And to ſay truth, what hereſie hath euer peeped forth but vnder the name of ſome certain man in ſome certaine place, and at ſome certaine time. Who euer ſet abroche any hereſie

resie? who first deuided not him selfe frō the consent of the vniuersalitie and antiquitie of the Catholicke Church, which to be true, examples do plainly proue. For who euer before that prophane *Pelagius* presumed so much of mans free will that he thought not the grace of God necessarie to euery perticuler good acte. Who euer before his monstrous disciple *Celestius* denied all mankind to be tied & bound with the sinne of *Adams* preuarication? Who euer before sacriligious *Arius* durst teare in peeces the Vnitie of Trinitie. Who euer before wicked *Sabellius* attempted to confound the Trinitie of Vnitie. Who euer before cruell *Nouatiā* affirmed God to be so mercilesse that he had rather the death of a sinner then he should returne and liue. Who euer before *Simon Magus* (punished by Apostolicall censure from whome that olde sinke of filthines came by cōtinuall & secrete succession vnto *Priscillian* that was the last) durst euer affirme that God our Creator was the author of euell, that is the authour of

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our wickednes, impieties, and horrible crimes; becauſe God (as he ſaied) ſo made mans nature that by a certaine proper motion and impulſe of an inforced will, it can do nothing elſe but ſinne, deſire nothing elſe but to offend, becauſe being prouoked and inflamed with the furious rage of all vices it is with an inſatiable deſire caried away headlong into the pitt and ſincke of all filthines. Such examples are infinite, which for beuitie ſake I omitt, by all which not-withſtanding it appeareth plainly and cleerely that it is an vſuall and common thing in all Hereſies to take great pleaſure in prophane nouelties, to loathe the decrees of our forefathers, and ſo fall from the faith, by oppoſing the falſe & counterfeit name of knowledge and learning: contrariwiſe this is proper to all Catholickes to keepe that faith which the holy fathers haue left & committed to their charge to cõdẽne prophane nouelties, & as the Apoſtle hath already ſaid & again doth ſay. *If any man ſhal preach otherwiſe thẽ that which is receaued to accurſe him.*

CHAP. XV.

CHAP. XV.

HERE haplie ſome man may demaunde whether heretickes alſo do vſe the teſtimonie of holy ſcripture. To which I ſay that they do and that verie earneſtly, for a man may behold the ranging and courſing in euery parte of the Byble, in *Moyſes*, in the kinges, in the *Pſalmes*, in the Apoſtles, in the *Ghoſples*, in the Prophets. for whether they be amongſt their owne bretheren or with ſtrangers: whether in priuate or in publique, whether in talking or in writing, whether in the houſe a feaſting or abrode in walking they almoſt neuer alledge any thinge of there owne which they do not pretend to ſhadowe with the wordes of ſacred ſcripture. Read the pamphlets of *Paulus Samoſatenus*, of *Priſcilian Eunomius Iouinian* & the reſt of ſuch like peſtilent Heretickes, and you ſhall find through all their workes an huge hepe of examples almoſt no page omitted which is not colou-

colored and painted with the ſayinges of the new and olde teſtament. But the more cloſely they lurke vnder the ſhadow of Gods lawe, the more carefullie are they to be feared the more narrowlie to be watched for they knowe full well that their ſtinking and vnſauorie drugges be not likelie almoſt to pleaſe any, if ſimplie and nakedly they be ſet forth: & therfore they do temper them as it were with the ſweete powder of Gods worde, that he which quicklie would haue cõtemned mans erronious inuention dare not ſo readilie reiecte Gods diuine ſcripture: wherin they are like to thoſe, which minding to miniſter bitter potions to yonge childrẽ do firſt annoint the brimmes of the cuppe with honie that ther by vnwarie youth feeling the ſwetnes, may nothing feare the bitter confection. This deuiſe alſo practiſe they which vpon noughtie herbes and hurtfull ioyces writte the names of good & wholſome medicines wherby almoſt no man reading the good ſuperſcription, any thing ſuſpecteth the lurking poyſõ. The ſelfe ſame

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thing likewiſe our Sauiour crieth out to all Chriſtiãs. *Take ye heed of falſe pro-* Mat. 7
phets which come to you in ſheepes cloathing, but inwardly are rauening wolues. What is ment elſe by ſheepes clothing but the ſayings of the Prophetes and Apoſtles, which they with ſheepelike ſinceritie did weare like certain fleeces for that immaculate Lambe, which taketh away the ſinnes of the world: And what is to be vnderſtood by rauening wolues, but the cruell & dogged opinions of hereticks, which alwaies trouble the ſheepfoldes of the Church, and by all meanes poſſible teare in peeces the flocke of Chriſt. But to thend they may more craftely ſet vpon the ſheepe of Chtiſt miſtruſting nothing, remaining ſtill cruell beaſtes, they putt of their woluiſh weed and ſhroude them ſelues with the wordes of ſcripture, as it were with certaine fleeces whereby it hapneth, that when the ſeelie ſheepe feele the ſoft woll they litle feare their ſharpe teeth: But what ſaieth our Sauiour. *By their fruites you ſhall knowe them.* That is when then beginne not

only to vtter thoſe wordes, but alſo to expound them, not only to caſt them forth, but alſo to interpret them, then doth that bitternes breake forth, then is that ſharpenes eſpied, then is that madnes perceaued, then is that freſh and new poiſon belched out, then are prophane nouelties ſett abroch, then may you ſee ſtraight way the hedge cut in two, the olde fathers bounds remoued, the Cotholicke doctrine ſhaken, and the Churches faith torne in peeces. Such were they whome the Apoſtle ſharplie reprehendeth in the 2. epiſtle to the Corinthians: *For ſuch*
2.Cor.11 *falſe Apoſtles* (quoth he) *are crafty workers transfiguring them ſelues into the Apoſtles of Chriſt*. What is transfiguring them ſelues into the Apoſtles of Chriſt? But this. The Apoſtles alleadged the examples of ſcripture, & they likewiſe cited them. The Apoſtles cited the authoritie of the Pſalmes, and they likewiſe vſed it. The Apoſtles vſed the ſayinges of the Prophetes, and they in like maner brought them forth But whē that ſcripture which was alike

alleadged

alleadged, alike cited, alike brought forth, was not alike and in one ſence expounded, then were diſcerned the ſimple from the craftie, the ſincere frō the counterfeit, the right & good from the froward and peruerſe: and to conclude true Apoſtles from thoſe falſe Apoſtataes. And no maruell (quoth Saint PAVL) *For Sathan him ſelfe transfigureth him ſelfe into an Angell of light, it is no great matter therfore if his miniſters be transfigured as the miniſters of Iuſtice.* Wherfore according to Saint PAVL, whenſoeuer either falſe Apoſtles or falſe Prophets, or falſe Doctors do bring forth the words of holy ſcripture, by which they would according to their noughtie interpretation confirme their error, there is no doubt but that they folow the craftie ſleight of their maiſter, which ſurely he would neuer haue inuented, but that he knoweth verie well that there is no readier way to deceaue the people, then where the bringing in of wicked error is intended, that there the authoritie of the word of God ſhould be pretēded. But

ſome will ſay how proue you that the Deuill vſeth to alledge ſcripture? Such as doubt therof let them read the Goſpell where it is written. *Then the Deuill tooke him vp* (that is our Lord and Sauiour) *and ſet him vpon the pinnacle of the Temple, and ſaid vnto him, if thou be the ſonne of God caſt thy ſelfe downe,* Mat. 4 *for it is written that he will geue his Angels charge of thee that they may keepe theee in all thy waies, in their hands ſhall they hold the vp, leaſt perhaps thou knock thy foote againſt a ſtone.* How will he thinke you handle ſeely poore ſoules? which ſo ſetteth vpon the Lord of maieſtie with the authoritie of ſcripture. *If thou be* (quoth he) *the ſonne of god caſt thy ſelfe downe.* Why ſo? *For it is writtẽ* (quoth he). we haue diligẽtly to waigh the doctrine of this place & to keepe it in mind that by ſo notable an example of the ſcripture we make no ſcruple or doubt when we ſee any alleadge ſome place of the Apoſtles, or Prophetes, againſt the Catholike faith, but that by his mouth the deuil himſelf doth ſpeak. For as at that time the head ſpake vnto

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the head, ſo now the mẽbers do talke vnto the members, that is the mẽbers of the Deuill to the members of Chriſt, the faithleſſe to the faithfull, the irreligious to the religious, to conclude Heretickes to Catholickes. But what I pray ſaieth the Deuill? *If thou be the ſonne of God* (quoth he) *caſt thy ſelfe downe.* That is to ſay: Deſireſt thou to be the ſonne of God and to enioy the inheritance of the Kingdome of Heauen *Caſt thy ſelfe downe*, that is Caſt thy ſelfe downe from this doctrine & tradition of this high and loftie Church, which is reputed to be the Temple of God. And if any one demaund of theſe hereticks, perſwading thẽ ſuch things, how do you proue and conuince me, that I ought to forſake the olde and vniuerſall faith of the Catholike Church Straight waies is ready at hand: *For it is written*, & forthwith he will alledge you a thouſand teſtimonies, a thouſand examples, a thouſand authorities out of the law, out of the Pſalmes, out of the Apoſtles, out of the Prophetes, by which expounded after a new & wicked

ked faſhion he would throw headlong the vnfortunate ſoules from the tower of the Catholike Church into the deep dungeon of wicked hereſie. Now with theſe ſweete promiſes which followe, Heretickes doe wonderfully deceaue ſimple men. For they dare promiſe and teach that in their Church, that is in the conuenticle of their communion is to be found a great and ſpeciall yea & a certaine perſonall grace of God: So that whoſoeuer be one of their crew, they ſhall ſtraight waies without any labour, without any ſtudy, without any induſtrie yea although they neuer ſeek, nor craue, nor knocke, haue ſuch ſpeciall diſpenſation that they ſhall be caried vp with the handes of Angells, that is preſerued by Angelicall protection: that they neuer hurt their foote againſt a ſtone, that is that they neuer can be ſcandilized. But ſome man wil ſay, if the Deuill & his diſciples, wherof ſome be falſe Apoſtles, falſe Prophetes, and falſe teachers, and all perfecte Heretickes, do vſe the ſcriptures, cite their ſayings, bring forth their promiſes

miſes, what ſhall Catholicke men do? How ſhall the children of the Church behaue them ſelues? How ſhall they in the holy ſcriptures diſcerne truth frō falſehoode? To which I anſwere that they muſt haue great care (as in the beginning of this Treatiſe I ſaid holy and learned men taught me) that they interpret the diuine and canonicall ſcripture according to tradition of the vniuerſall Church, according to the rules of the Catholike doctrine: in which like wiſe they muſt of neceſſitie folow, vniniuerſalitie, antiquitie, and conſent, of the Catholicke & Apoſtolike Church. And therefore if at anye time a parte rebell againſt the wholle, noueltie againſt antiquitie, the diſſention of one or a few (caried away with error) againſt the conſent of all, or the farre greater parte of Catholickes: In that caſe let them preferre the integritie of vniuerſalitie before the corruption of a parte: And in vniuerſalitie let them alſo preferr the religion of antiquitie before prophane noueltie, and againe in antiquitie let them preferre before the

temeritie of one or a few, the decrees of a generall Councell if any be, or if no ſuch be founde, let them take that which is next hand, that is to followe the opinions of many and great learned Doctors agreeing togither, which faithfully, ſoberly, diligentlye, obſerued and kept: By Gods grace we ſhall without any great difficultie finde out the errors of new vpſtarte Heretickes.

CHAP. XIIII.

HERE I perceaue by order it foloweth to ſhew by exãples how the prophane nouelties of heretickes are by bringing forth and conferring togither the olde Doctors opinions agreeing togither to be found out and condemned, which auncient conſent of holy fathers is not ſo carefullie and diligently to be ſought for & folowed in euery ſmall queſtion of the ſcripture, but only and eſpecially in the rule of faith, neither yet alwaies, nor all hereſies are after this ſorte to be impugned, but only ſuch as be new and vpſtart, to

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wit, at their firſt ſpringing vp & before they haue (lette with lacke of time) falſified the rules of the auncient faith, & before the poiſon ſpreding far a broad, goeth about to corrupte the Fathers workes: But thoſe hereſies which haue alreadie gott ground, and be of ſome contiunance are not this way to be delt with all, becauſe by long tracte of time they haue had oportunity to ſteal truth And therfore ſuch kinde of prophane ſchiſmes and hereſies which be of longer ſtanding, we muſt not otherwiſe conuince, but either only if need be, by the authoritie of the ſcriptures, or elſe to auoide and deteſt them being already conuicted and condemned in olde time by generall Councels of Catholicke Preiſtes: Therfore ſo ſoone as any infectious error begineth to break forth and for her defence to ſteale certain words of holy ſcripture, & craftely & fradulently to expound thē, ſtraight waies for the right vnderſtanding therof the Fathers opinions are to be gathered togither by which let any what ſoeuer new, and therfore prophane do-

ctrine growing vp with out all delay be deiected and ſpeedely condemned. But thoſe Fathers opiñions only are to be conferred togither which with holines, wiſdome, and conſtancie, liued, taught, and continued in the faith, and communion of the Catholicke Church and finally deſerued to die in Chriſt or happily for Chriſt to be martired, whō notwithſtāding we are to beleeue with this condition, that whatſoeuer either all or the greater parte with one mind, plainly, commonlye, conſtantly, as it were a Councell of Doctors agreeing togither haue decreed aud ſet downe receauing it from their aunceſtors, holding it for their time, and deliuering it to their poſteritie, let that be had and accounted for vndoubted, for certaine and firme trnth (And whatſoeuer any although holy and learned, although a Biſhop, although a Confeſſour, and Martir hath holden otherwiſe then all, or againſt all, let that be put aſide from the authoritie of the common publicke and generall faith & reputed amongſt his owne proper, priuate, and ſecrete

opinions

opinions, leaſt with greate daunger of eternall ſaluation, we do according to the cuſtome of ſacriligious Heretickes and Schiſmatickes, forſake the trueth of the vniuerſall faith, and follow the nouell error of one man) the holy and and Catholicke mind of which bleſſed Fathers leaſt any man thinke that he may raſhly cõtemne. The Apoſtle ſaieth in his firſt epiſtle to the Corinthians: *And ſome verely hath God ſet in his Church firſt Apoſtles* of which him ſelf was one: Secondly *Prophetes* as *Agabas* was of whom we read in the Actes. Thirdly *Doctors* which now are called *Tractators* whõ alſo this Apoſtle ſome time nameth Prophetes (becauſe their office was to expound & declare to the people the miſteries of the Prophetes) theſe therfore diſpoſed and placed by God at diuers times and ſundry places, agreeing & conſenting all in one mind in Chriſt, touching the vnderſtanding of the Catholicke faith whoſoeuer cõtemneth, doth not contemne man but God: and that we diſagree not by any meanes from the perfect and true vnitie

1.Cor. 12.

Cap. 12.

tie of thoſe Fathers, the ſame Apoſtle doth earneſtly beſeech all Chriſtians, ſaying: *I beſeech you brethren that you ſay all one thing and that there bee no ſchiſmes among you, but that you be perfecte in one ſence and in one knowledge.* And if any man ſeparate him ſelfe from the communion of theire opinion, let him heare that ſaying of the ſame Apoſtle; *He is not the God of diſſention but of peace:* that is not of him that leaueth conſent and vnitie, but of them that remaine in peace and agreement: *As I do* (quoth he) *teach in all the Churches of the Saintes*, that is of Catholickes, which therfore be holy becauſe they continue in the cõmunion of the faith: and leaſt happily any one ſhould contemne others and proudly require only to be heard, only to be beleeued, ſtrait after he ſaieth. *What hath the word of God* (quoth he) *proceeded from you or haue it only come to you.* And leaſt this might be taken as ſpoken ſlightlye he addeth. *If any* (quoth he) *ſeemeh a Prophet or ſpirituall*, that is a maſter in ſpirituall matters, let him be a zealous louer

3. Cor. 1

1. Cor. 14

louer of vnitie and peace, in ſuch wiſe that he neither preferre his owne opinion before the iudgement of others, neither leaue or forſake the ſence and common conſent of all men. *The commaundementes of which thinges he that is* (quoth he) *ignorant of*: that is he that learneth not thoſe thinges which he yet knoweth not, or contemneth thoſe which he knoweth, *he ſhal not be knowē*, that is he ſhall be thought vnworthie, whom amongeſt ſuch, as be vnited in faith & equall in humilitie God ſhould regard and looke vpon: a greater euill then which I doubt whether any man can inuēt or deuiſe which yet notwithſtanding (accordinge to the Apoſtles commination) wee ſee to haue fallen vpon *Iulian* the *Pelagian* who either conteēned to be ioined in opinion with his felowes or elſe preſumed to ſeparate him ſelfe from theire ſocietie and communion.

But now it is time to bring forth the example which we promiſed: how and after what ſort the iudgement and opinions of holy Fathers were gathered togither

togither, that accotding to thē by the decree and authority of a Councell the rule of faith might be ſet down: which to the end that I may more commodiouſly do, I will here make an end of this commonitorie and ſo take a nother beginning for declaring of thoſe thinges which do folow and enſew.

A RECA-

A RECAPITVLATION of all that hath bene ſaid in the former two bookes.

WHICH being ſo it is now time that in the ende of this ſecond booke we recapitulate & touch in few wordes the Summe of all that which in theſe two commonitorie bookes hath bene ſpoken. We ſaied in the premiſſes that this alwaies hath bene and at this day is the cuſtome of Catholickes to try and examine true faith two manner of waies. Firſt by the authoritie of the deuine ſcripture: ſecondly by the tradition of the Catholicke Church, not becauſe the Canonicall ſcripture is not of it ſelfe ſufficient for all thinges, but becauſe verie many expounding Gods word at there owne pleaſure

pleaſure, doe thereby bring forth and hatch vp diuers opiniós & errors. And for that cauſe it is neceſſarie that the interpretatiō of the diuine ſcripture be directed according to the one onely rule of the Churches vnderſtāding: eſpecially in thoſe queſtiós vpon which the foundatiō of the whole Catholicke religion doth depēd. Likewiſe we ſaid that in the Church we had to conſider the conſent both of vniuerſalitie and antiquitie, ſo that we be neither caried a way from ſound vnitie to ſchiſme nor yet caſt headlong frō antiquitie of religion into the daungerous gulfe of hereticall nouelties. We ſaid alſo that in antiquity we had diligently to obſerue and ſeriouſly to conſider two thinges, vnto which all thoſe that will not bee heretickes muſt of neceſſitie ſtand. The firſt is, that which hath in oulde time bene determined by all the biſhopes of the Catholicke Church by authority of a generall Councell. The ſecond is that if any new queſtion did ariſe in which the determination of a Councell were not to be found that then we ought to haue

haue recourſe to the ſayings of the holy fathers, but yet of theſe only who in theire time and place were probable maiſters, being ſuch as liued and died in the vnitie of the communion and faith. And whatſoeuer we knew that they beleeued & taught with one mind and conſente to iudge and take that without all ſcruple to be the true and Catholicke Religion of the Church.

And leaſt any man might think that we ſaied this rather of preſumption thē of any authoritie of the Church, we gaue an example of the holy Councell holden almoſt three yeeres ſithence at *Epheſus* a Citie in *Aſia* in the time of the right honorable Councels *Baſſus* & *Antiochus*, in which diſputation was had of conſtituting and ſetting downe rules of faith: and leaſt there might by chance ſome prophane Noueltie creep in, as happened at that perfidious meeting in *Ariminum* this was reputedand thought the moſt Catholicke, holy, & beſt courſe to be taken, by the iudgement of all the Biſhops there preſent, which were almoſt two hundred in

number: that the opinions of theſe Fathers ſhould be brought forth of whō it was certaine that ſome of them had bene Martirs, diuerſe Confeſſors, and all to haue liued and died Catholicke Preiſts that by their authoritie, conſent and verdict, the old religion might be rightlie and ſolemnely confirmed, and blaſphemous prophane nouelties condemned, which being ſo done worthely and iuſtlie, *Neſtorius* was iudged to haue taught contrary to the old Catholicke religiō and bleſſed *Cirill* to haue maintained holy and ſacred antiquitie. And to the end nothing might be wanting which procureth credite we put downe alſo the names and number of theſe Fathers (although not remēbring their order) according to whoſe conſent and vniforme doctrine both the textes of holy ſcripture were expounded, and the rule of Gods word eſtabliſhed. Neither will it here be ſuperfluous for memory ſake to repeate them all once againe. Theſe then bee the names of them, whoſe workes were cited in that Councell either as iudges

or elſe

or elſe as witneſſes. *S. Peter* Biſhop of *Alexandria* a moſt excellent Doctor and bleſſed Martir. *S. Athanaſius* Biſhope of the ſame ſea a moſt faithfull teacher and famous Confeſſor. *S. Theophilus* Biſhope alſo of the ſame Citie, a notable man for faith, life and learning, next after whom ſucceded venerable *Cirill*, who at this preſent doth honour the Church of *Alexandria*. And that no man happelie ſhould ſuſpecte that this was the doctrine of one Citie or of one Prouince: to the former there were adioined thoſe two lightes of *Caperdocia* Saint *Gregory* Biſhoppe and Confeſſor of *Nazianzene* & Saint *Baſill* Biſhope and Confeſſor of *Ceſurea*, & alſo another Saint *Gregory Niſſen* worthy for his merite of faith, conuerſation, integritie, and wiſdome of ſuch a brother as *Baſill* was. And for proofe that not onely the greeke and Eaſte Church, but alſo the Latin, and Weaſt, were alwaies of the ſame opinion, the letters of Saint *Felix* Martir and Saint *Iulie* both Biſhops of *Rome*, which they wrote vnto certaine men

were there read. And that not onely the head of the world but alſo the other partes ſhould giue teſtimonie in that iudgement. From the South they had bleſſed S. *Cyprian*, from the North S. *Ambroſe* Biſhop of *Millan*. Theſe then be the holy Fathers agreeing with that ſacred number of the tenne Commaundements which were alleadged in the Councell of *Epheſus*, as Maſters, Councellors, Witneſſes, and Iudges, whoſe doctrine the bleſſed *Synod* holding, following whoſe counſaile, beleeuinge whoſe teſtimonie, obeyinge whoſe iudgement, without ſpite, without preſumption, and without fauour, pronounced & gaue ſentence concerning the rules of faith. And albeit a farre greater number of Fathers might haue bene ſet downe, yet was it not neceſſarie, becauſe it was not requiſite that time ſhould be ſpent with multitude of witneſſes: and further no man doubted but that thoſe tenne did litle differ in opinion from all the reſt of their fellow Biſhopes. After all this we ſett downe the worthie ſentence of

Cirill

Cirill which is to be found in the Eccleſiaſticall actes of that Councell. For when the epiſtle of *S. Capreolus* Biſhop of *Carthage* was reade, who intended nothing elſe, nothing elſe deſired, but that noueltie might be ouer throwen, & antiquitie defended, Biſhope *Cirill* ſpake and gaue his definition in this ſort: for I haue thought good not to omitt it here: theſe then be his wordes in the end of the actes of that Coũcell. *And this epiſtle* (quoth he) *of the venerable and religious man Capreolus Biſhope of Carthage ſhall be adioyned to the faith of the Councels actes, whoſe opinion is plaine and perſpicuous, for he deſireth that the doctrine of the olde faith may be confirmed and new opinions ſuperfluouſly inuented & impiouſly ſpread a brode may be reproued and condemned.* To which all the Biſhopes with one cõſent cried out. This we ſpake all, this we teach all, this we deſire all: what I beſeech you ſaied they all, what deſired they all? ſurely nothing elſe but that which was of olde time deliuered, might be ſtill retained: and that which was newlie

inuented might ſpeedelie be reiected. After all which we maruailed at and highly commended the greate humilitie and holines of that Councell, in which were ſo many Biſhopes, the greater part of whom were almoſt *Metropolitanes*, of ſuch eruditiō, of ſuch learning, that they were almoſt all ſufficient to haue diſputed of matters of faith Which greate aſſemblie and meeting together although it might in ſome mans opinion haue imboldened them to preſume and determine ſomwhat of thē ſelues, yet they deliuered nothing, preſumed nothing, arrogated nothing to them ſelues, but before all thinges they were very carefull not to leaue any thing to poſteritie, which before they had not receiued of their forefathers: not thinking it ſufficient to diſpoſe well of the buſineſſe then preſent but alſo to leaue an example to their poſteritie, how they in like manner ſhould reuerence the religion of ſacred antiquitie, and vtterly condemne the inuentions of prophane noueltie. We inuaighed alſo againſt the wicked preſumption

preſumption of *Neſtorius* who boaſted that he was the firſt and the only man which vnderſtood the ſcriptures, and that all others which before his daies preached and taught, all that interpreted and expounded the word of God were ignorant and vnskilfull, that is all Preiſtes, all Confeſſors and Martirs, of whom ſome had expoũded Gods lawe others allowed and beleeued them. To conclude he maintained that the Church both now did erre and alwaies had erred, becauſe as he thought it had and did folow vnlearned and erronious Doctors: All which albeit they were abundantly ſufficient for the ouerturning & extinguiſhing of all prophane nouelties. Yet leaſt that ought ſhold in ſuch plẽtie of proofes be wanting, we added for a concluſion a doble authoritie of the Sea Apoſtolique, the one of holy *Pope Xiſtus* which venerable father nowe honoureth the Church of Rome, the other of *Pope Celeſtinus* of bleſſed memorie his predeceſſor which I haue thought good alſo here to ſett downe. *Pope Xiſtus* then in his epiſtle

which he wrot to the Biſhope of *Antioch* towching the cauſe of *Neſtorius* ſaieth thus. *Therfore* (quoth he) *becauſe* as the Apoſtle ſaieth *the faith is one which euidently hath obtained to be ſo called let vs beleeue, and ſuch thinges as are to bee holden lett vs beleeue.* Afterward he proſecuteth and explicateth what thoſe thinges be which are to be beleeued, what they be which are to be kept, ſaying thus: *Nothing* (quoth he) *is further lawefull for Noueltie becauſe it is cõuenient that nothing be added to Antiquitie. The faith & beleefe of our forefathers is cleare & perſpicuous let it not be troubled or defiled with any permixtion of filthie mire.* Apoſtolically ſpoken: in commendation of our forefathers faith, to compare it to light and perſpicuitie, and in likening nouell prophanes to the admixtion of filth and mire. *Pope Celeſtinus* likewiſe is of the ſame opinion, for in his epiſtle which he ſent to the Preiſtes of *France*, wherin he reprehendeth their diſſimulation in that they left by their ſilence the old faith deſtitute, and ſuffered prophane

Nouelties to ſpring vp, thus he writeth *Worthelie* (quoth hee) *the cauſe doth touch vs if with ſilence we foſter errour therfore let ſuch men be corrected, let them haue no libertie to ſpeake at their pleaſure.* Some happely doubteth who they be, whom he forbiddeth to haue their libertie in ſpeaking, whether the preachers of antiquitie, or the inuentors of nouelties: Let him ſpeake and diſcharge the Reader of this doubt, for it foloweth: *Let nouelty ceaſe of* (quoth he) *if the matter be ſo*: that is if that be true which diuers accuſe vnto me your Cities & Prouinces that through your pernitious diſſimulation you cauſe thē to yeeld vnto certaine new doctrine: *Therfore* (quoth he) *if the matter be ſo, let noueltie ceaſe of to prouoke Antiquity* This then was the bleſſed opinió of holy *Celeſtinus*, not that antiquity ſhould ceaſe to ouerthrow Noueltie, but rather that Noueltie ſhould giue ouer to prouoke antiquitie: Which Apoſtolicke and Catholicke decrees, whoſoeuer reſiſteth firſt of neceſſitie he muſt proudly contemne the memorie of S.

Celeſtinus who defined that noueltie ſhould giue ouer to prouoke antiquitie. Againe he muſt ieſt & ſcoffe at the decree of holy *Xiſtus*, whoſe iudgemēt is, that nothing is lawfull for noueltie, becauſe it is not conuenient that ought be added to antiquitie. Againe he muſt contemne the determinatiō of bleſſed *Cirill*, who highlie commended the zeale of venerable *Capreolus*, in that he deſired, that the old articles of faith ſhould be confirmed & new inuētions vtterly condemned. Likewiſe he muſt reiect the *Councell* of *Epheſus*, that is the iudgement almoſt of all the holy Biſhopes of the Eaſt, who inſpired by God would not decree that poſteritie ſhould beleeue ought but that which the ſacred antiquitie of our forefathers agreeing togither in Chriſt had holden & beleeued, who with their vniforme allowing & acclamation teſtified that they all decreed, all wiſhed, all gaue iudgemēt, that is all heretickes almoſt before *Neſtorius* contemning antiquitie and defending Noueltie were condēned. So likewiſe *Neſtorius* him ſelfe

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the author of noueltie and impugner of antiquitie ſhould bee condemned. Whoſe ſacred conſent and agreement proceding frō Gods goodnes if any diſ like, what remaineth but that he maintaine that *Neſtorius* prophane opinion was vniuſtly condemned. Finally hee muſt alſo ſett light by, and contemne the vniuerſall Church of Chriſt, and her maſters the Apoſtles and Prophetes, and eſpecially the Apoſtle *S.* PAVL, as dreggs & droſſe. The vniuerſal Church beecauſe ſhee hath alwaies religiouſly kepte and maintained that faith which was once deliuered S. PAVL, becauſe he hath written thus. *O Timothy keepe the depoſitum auoiding prophane Noueltie of voices.* And againe. *Yf any preach vnto you otherwiſe then you haue receiued bee he accurſed.* And if neither the Apoſtle his definition nor the Eccleſiaſticall canōs ought to be violated, by which according to the ſacred conſent of vniuerſalitie and antiquitie, alwaies all heretickes, and laſtlie *Pelagius Celeſtius* and *Neſtorius* were iuſtly and worthelie condemned, ſurelie neceſſarie

neceſſarie it is that hereafter all Catholickes which deſire to ſhew thẽ ſelues true childrẽ of their mother the church doe cleaue, ioine, and ſticke vnto the holy faith of their holy Fathers deteſting and abhorring, purſueing & proſecuting the prophane nouelties of all prophane miſcreantes. This almoſt is the ſumme of that which in theſe two commonitorie bookes we haue more amplie diſcourſed of, & now after the maner of recapitulatiõ in fewer words gathered togither that my memorie for helpinge whereof I haue wrote this Treatiſe may both with dailye admonition be repaired, and yet not ouerlaid with faſtidious prolixitie.

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Chryſoſtom ſaith, *As a Rock, tho' the Winds blow, and the Waves beat againſt it, is Immovable; ſo* Faith, *grounded on the Rock* Chriſt, *holds out in all Temptations, and Spiritual Combats.*

Chryſologus ſaith, *Neither in the Steel alone, nor in the Flint alone, any Fire can be ſeen, nor Extracted, but by Conjunction and Colliſion; ſo, nor by* Faith *alone, nor by Works alone is Salvation to be attained, but by joyning both together.*

Alexander of *Hales* ſaith, *What the Eye is to the Body, Faith is to the Soul, it's good for direction if it be kept well. And as Flies hurt the Eyes, ſo little Sins, and Ill-Thoughts do the Soul.*

Divine Love (ſays *Baſil*) *is a never failing Treaſure; he that hath it is Rich, and he that wanteth it is Poor.*

Chriſoſtom ſaith, *A Bulwark of Adamant is not more impregnable than the* Love *of Brethren.*

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